Certaine AFFIRMATIONS In defence of the pul-

ling down of *Communion Rails*, by divers rash and misguided people, judiciously and religiously answered,

By a Gentleman of worth.

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MVSEVM
BRITAN
NICVM

Reader,

I Know thou art not ignorant of the too foule and irreligious tumults lately committed in the Houſe of God, in too many places of this Kingdome. Among the reſt, this, that was the cauſe of this diſcours, was one of the chiefeſt, and had his full weight of diſobedience and contempt; and I cannot but believe the primary proceedings of others, where ſtrong motives to whet on thoſe raſh and miſled youths to the enacting of this outrage, admit it were done without Abettors, whereof more may be hereafter diſcovered.

Now what theſe motives were I ſhall take liberty to relate; not onely from my opinion and fancy, but encouraged by the Iudgement of many of great wiſdome

and vertue; the first whereof is, That free liberty hath been given to all (by our Ministers) to receive the holy Eucharist, in what posture the receiver had a desire, though quite repugnant to the former constitutions of Acts of Parliament; Secondlie, the other Sacrament of Baptisme performed without the signe of the Crosse, with the omission of some of the words and prayers; Thirdly, upon that solemne day of generall Humilation, and zealously commanded by both Houses of Parliament, the prayers appointed for the morning were not halfe read; and in the afternoone, not one word of the Prayers for that day read unto us; yet such venerable esteeme they gave to their own inspired Petitions, and extemporie additions, that they lasted full three houres before their Sermons, One of whom was a Minister that for many yeeres before, for his disobedience to Eccleſiasticall government, was suspended by authority; Fourthly, the Service institûted to be read on the Lords day, hath beene too much slighted, and

too

too often cut off by halfes; againe the aforesaid service commanded to bee publiſhed and attended on upon the weekely dayes, is growne almoſt contemptible, in ſo much, that upon thoſe dayes there is a great aſſembly, if there bee one perſon to forty pews; but to the inſtitution of a weekely Lecture, ordained by a private Miniſter, thereto will reſort a very large cõgregation, which I heartily deſire greater; yet, under correction, I conceive the other dutie ought to have (if not more) an equall reverence; in regard of the moſt honourable inſtitution and inſtitutors, The Houſe of God being termed by his Sonne the Houſe of Prayer; fifthly, it is too manifeſt, That the Surplice formerly enjoyned to be worn, hath beene altogether left in all the ordinances of the Church before a generall reſtraint, a habit uſed from the infancy of Religion, and preſcribed by God himſelf, yet reputed a relike of poperie by the ſingle ſoul'd opinions of too to many in this our irreverent age; Laſtly, it is well knowne, That by a preſcribed command, the Biſhops

ſhops were to bee remembred in their Prayers before their Sermons, either as a duty of obedience, charity, or pietie, but now omitted as unneceſſary and impertinent; but in their Sermons they are remembred (with a vengeance) and ſo ſtrangely charactered, as if their perſons were altogether cut out of the Beaſt, or the order worthy of all ſcandall & contempt; more I might add, but I conceive this will exaſperate ſufficiently the pious inclinations of all that are the dutifull Sons of their mother, againſt all refractary ſpirits; for concluſion of this information, I hope I ſhall without offence infer, That if the ſacred Conventions, and zealous Edicts, of our Godly and wiſe Anceſtors, may bee thus ſlighted, by the perverſe will, and addle opinion of diſtempered and ſtubborn people (without an account) it may argue their Injunctions unwarrantable, or (if juſt and pious) a diſeſteeme of their bleſſed and holy Ordinances, to their great diſhonour, or, our larger reproach.

But I am comforted with this confidence,

dence, That those faithfull Stewards of the State, the true distributers of Iustice, the provident overseers, and judicious undertakers of our good, and the zealous advancers of Gods glory in all Pietie, will at the last require a *Redde rationem* from all mishapē Sectaries of their unparraleld proceedings, and unheard-of stubborn disobedience, whose humble Beads-man I am, and shall not faile in the strength of all my devotiōs to desire a prosperous progression to this their beginning, and a glorious conclusion to both, in the fulnesse of all dutie, committing them all, and all their sacred consultations, into the hands of Heaven, and into their hands all malevolent disturbers of *Truth* and *Peace*.

To his worthy Friend the Authour.

SIR,

I Muſt ingenuouſly confeſs, that my importunitie only brought this Child of yours into the World; And I was the more preſſing, becauſe of the foulneſs of the Art, and the too many unlick'd Lumps that the Preſs hath too lately ſpued forth; and that theſe your well-poliſh'd endevours ſhould employ the Printer; who otherwiſe might (in regard of the too inſapid heads and buſie brains of theſe times) have ſent out more of his old Rubbiſh.

Many, of good judgment, to whom I ſhewed this in a Manuſcript, did much applaud your labour and pious ends herein. And although the occaſion which induced you to this worke was full

fraught with unparalleld impietie, and a great griefe to all true-hearted Spirits, yet there have been too many who have not been sparing to commend the Actors, and to judge the Action meritorious; and, in the foulest way of aspersion, to brand all those who have disliked, or Authoritie hath commanded to make inquirie of their proceedings; but let them take heed lest the stone they throw return not upon their own heads; and their foule vomiting into their owne bosomes; heartily wishing them as much zeale as they want knowledge; lowly looks, unpartiall eares, true tongues, purer hearts, cleaner hands, bended knees, and feet to march with a sober pace. Thus recommending your ingenuous Discourse to the judicious Reader, confessing my self, (with many thanks) your debtor; because you were pleased to give me libertie to publish this your labour; which otherwise had beene confined to the narrow limits of your own Librarie; my desires being yours, in wishing to be known to none but your selfe.

A Diſcourſe, or an Anſwer to ſome Affirmations concerning the pulling down of the Communion Rails on the Viſitation day, when the Chancellor was oppoſed his keeping Court.

Affir. I. That the Rails about the Communion Table were intended to Popery and Superſtition.

Anſ.

LEt it be granted they were (although in charity according to the uſe of them we ought to judge better) Wee know that our Church in this town, and moſt of our Churches in *England*, with the means belonging unto them, were popiſhly or ſuperſtitiouſly erected and dedicated, and employed to Idolatry and Superſtition for a long time together: Yet wee Proteſtants of the

Reformed Religion doe not think it unlawfull to ſerve the true God in them, and doe poſſeſſe and enjoy the meanes belonging unto them without any ſcruple of conſcience. Moreoever, the Nation it ſelfe wherein wee live was not inhabited at firſt with Proteſtants, yet God forbid, that any ſhould be ſo ſimple therefore to forſake the Land, or pull down the Churches. For the abuſe ought not to take away the right uſe of any thing.

2 *The Rails were not lawfully ſet up.*

Anſ. The authority of ſubordinate Governours of the Church for the neceſſary repaire, ornament, and uniformitie of reverent and decent behaviours will hereafter more manifeſtly appeare. For as there is but one God and one Truth, ſo there ought to be amongſt us but one way, one cõmon union. But ſuppoſe they were ſet up without that authority which you call Lawfull? They ought therefore to be taken down by a more lawfull authority. For as a lawfull thing may be done unlawfully, ſo what is unlawfully done may likewiſe be undone far more unlawfully.

3 London, *and all other places have pulled them downe in the like manner.*

Anſ. It is a queſtion whether they have done the like or not. The whole is not to be blamed for part unleſſe all were actors or conſenters. Yet if it were ſo, the actions of others will not juſtifie ours

ours before God or Man, *Wee muſt not follow a multitude to doe evill, nor doe evill that good may come thereon.*

4 *It is juſt with God they ſhould be ſo pulled down.*

Anſ. That which is juſt with God, and according to his ſecret Will, may be unjuſt in Man, being done contrary to his revealed Will. As in the Death of Traytors and the like Offenders againſt the Common-wealth; It is juſt with God and Man they ſhould be cut off by them, Yet it is unjuſt and unanſwerable to God and Man, for any to take away their lives, before Juſtice hath ordained the Execution, and the Executioner alſo.

5 *There are none that truly feare God that oppoſe the pulling of them down, or are offended with them who pulled them down.*

Anſ. This is a raſh and ſelf-conceited cenſure, too common amongſt Chriſtians wedded to their owne opinions. Hee that ſerves God truly, ought to ſerve him rightly according to his Word, But Gods Word doth not allow or countenance Mutinies, unlawfull Aſſemblies, or Rebellions againſt Government, pulling the Sword of Juſtice out of the Magiſtrates hand, and uſing, or rather abuſing it as we pleaſe, according to our perverſe wils and affections, Therefore conſequently thoſe that doe ſo, doe not fear God truly.

Not

Nor are offended, &c.

It is not the Matter ſo much as the Manner that gives the occaſion of the offence, and not the perſons ſo much as their offences. And as there were probably ſeverall ſorts of people that were at the pulling of them downe for ſeverall ends and intents, moſt of them for ſiniſter ends and by reſpects; Yet ſome who were ſimple, honeſt, and well meaning people, only miſ-informed, and miſ-led: So likewiſe all that are offended thereat, have not the like affections, yet moſt I believe are juſtly offended to ſee the Proteſtant Religion, and Covenant, ſo much diſhonoured and abuſed, Authority and Government contemned, the bonds of Duty and Unity broken, the Governours, Officers, and Town, like to be prejudiced, and the actors themſelves like to be miſchieved.

6 Wee are bound by the laſt Proteſtation againſt Innovations, This being an Innovation we ought to pull it down.

Anſ. This manifeſts ſimplicitie, ignorance, or worſe. It is true that wee are bound to maintain and defend the Proteſtant Religion contained in the Doctrine of the Church of *England*, againſt all poperie, and popiſh innovations, contrary to the ſaid Doctrine. But what is that to any neceſſary or decent ornament of the Church? beſides wee are bound to maintain the proteſtant Re-

Religion no further then wee may lawfully do it (that is by petition, ſolicitation, information, affirmation, to thoſe who have authority to reforme) Not by unlawfull aſſemblies and tumultuous riots, (eſpecially in times of reformaon) to be our owne Judges, Juries, and Executioners. Moreover wee muſt remember that by the ſaid Proteſtation we are bound according to the duty of our allegiance to maintaine the Kings royall perſon, honour, and eſtate. Now all Royall and lawfull authoritie and honour is derived and given even from God Almighty to the King, and from him to all his ſubordinate Miniſters. Hee then that offends this lawfull authority, though in the meaneſt Miniſter, offends and diſhonoureth the higheſt authoritie from whence it came. Againe we are bound by the ſaid Proteſtation to maintaine and defend the power and privileges of Parlaments. In both which certainly are included the Laws and Acts of Parlaments which concernes either of them. Furthermore wee are bound in all juſt and honourable wayes, to endevour to preſerve the Union betweene the Kings three Dominions, undoubtedly then wee are not to neglect our own, For Unity as well as Charitie is to begin at home.

7 We ought to maintain the cauſe of Religion, and not to diſcover the faylings of the Profeſſors thereof.

Anſ. Wee are to maintain the cauſe of Religion, Religiouſlie, and lawfully, and not otherwiſe. True Religion needes not errors to maintain it, it is able by ſound truths and ſollid reaſons to maintain it ſelfe. That which is contrary to it is not from God, but rather from the deluſions of the Devill, who is the authour of all Rebellions, Seditions, and diſcords, And certainly ſuch courſes are diſhonourable and offenſive to God and our governours, and can wee ſuppoſe leſſe then that we prejudice our cauſe, and diſhonour them alſo, when we unlawfully and furiouſly anticipate their intentions? when wee endevour to do that by our wils and perverſe affections, which they intend by lawfull authority and ſound reaſon to grant us?

And not to diſcover the faylings, &c.

It were to be wiſhed that thoſe that make ſo much profeſſion of Religion, would make conſcience alſo of the diſcoverie of the faylings, imperfections, and infirmities of others, but much more, how they doe backbite, ſlander, and beare falſe witneſſe, as they too often uſe to do. But ſuch acts in Profeſſors or others that are openly committed, offenſive, ſcandalous, concernes our late Proteſtation, and are of dange-

rous

rous consequence, tending to the subversion of the fundamentall Maximes both of God and Man for Government, ought to be discovered and disclosed, by those who make conscience to feare God, honour and obey the King.

8 *Many meddle and talke more in these matters then they need.*

Ans. It is true indeed, there are too many, vain, idle, and unjustifiable speeches, which have no warrant or lawfull Calling thereunto, so likewise there are more then ought to be that meddle too little. For the truth is at all times to be maynteined, the ways and end being good and lawfull, the time and place seasonable, and the persons considerable. But if we were not Protestants, yet as we are Christians, wee are to mayntaine unitie, prevent imminent dangers which we see, counsell and informe the ignorant and blinde, and other works of Mercie belonging both to soule and bodie.

And it many times falls out happily, that such Christian offices prevent much danger and mischiefe. And those that have publike spirits ayme more at the publike good, then at their owne private or sinister ends, and often doe good to the publike, though they prejudice themselves in so doing.

9 *That which is done will be mayntained. There are none called in queſtion for doing the like. And yee ſee there is like to come good of it.*

Anſ. The maintenance of an evill action juſtifieth and aggravates the offence. Do wee think it is no offence? to make Combinations, Conſpiracies, Riots, and tumultuous oppoſitions againſt authoritie, the publike breach of our *Proteſtation*, with opprobrious and diſgracefull words againſt the Miniſters of Gods Word, and others in authority, and that after a Sermon, and other Advertiſements in the Houſe of God?

There are none as yet called in queſtion, &c.

Anſ. Peradventure the Superiour Magiſtrate expects the dutie and office of the Inferiour, And it is probable that there are matters of greater conſequence in hand. But we know forbearance is no acquittance.

And there is like to come good of it.

That may ſeeme to be which is not, and will not prove ſo in the end. If there be any true good thereby, it is from the infinite mercie and goodneſſe of God, who is only able to turn all things to the beſt, to bring light out of darkneſſe, good out of evill, and a remedy out of a maladie, but wee have no warrant to doe evill that good may come

come of it. Neither are we to forget the clemencie and goodneſſe of our Governours, who peradventure forbeare the inflicting of the due puniſhment for the good opinion they have of the ſimplicity, weaknes, and good intentions of ſome of the offenders therein.

10 *But there are honeſt and good Chriſtians who have a hand therein.*

Anſ. They are the more to be pittied and commiſerated, for good and honeſt Chriſtians too, are a great honour to Religion, and God grant that all Proteſtants may endevour to adorn their profeſſion with ſo rare companions, the want of which makes Religion very evill ſpoken of. But ſuppoſe they were the beſt Chriſtians, Wee are to know that the beſt of Gods Saints and deereſt children in all ages have been ſubject to, and have committed great errors and offences, but neither they nor any that truly feare God will juſtifie and mayntaine them, but rather acknowledge them, be ſorry for them, and forſake them. Eſpecially if they be publikely committed, offenſive and ſcandalous to Religion, and this is the only way to give ſatisfaction both to God and Man. And the acknowledgment of errours hath found favour & remiſsion, when the mayntaining of them hath procured the greater and ſeverer puniſhments.

11 *Our endevours are but for Reformation.*

Anſ. The beſt endevours of the multitude will be prayers to God, and obedience to their Governours, till by lawfull authoritie they are called to doe otherwiſe. For if they might have the handling and managing of it, they would quickly pull an old houſe about their heads, and inſteed of Reformation bring all to confuſion. Their judgments are too weak for ſuch great undertakings: They are too apt to cõdemn the right uſe of any thing for the abuſe ſake. They would have no *Liturgie* or *Letany* uſed in the Church of *England*, becauſe (as they are informed) it came from *Rome*, & the Papiſts uſe it. As if becauſe the Pope makes uſe of the Lords Prayer, we Proteſtants therefore are to renounce it. Or becauſe the Devill and evill men pervert and make a bad uſe of the Scriptures, wee ſhould forbear to make the right uſe of them. When it comes to a moderate and judiciall triall, it will be found, that the *Liturgie* and *Letany* and other the like which are now by many abhorred, being corrected as authoritie ſhall think fit, that they will not only be convenient but neceſſary in the Church of *England*, for the due and decent ſervice of God.

Againe, the multitude are apt to hate the perſon for the vice. *Rome* was once a true Church, Witneſſe Saint *Paul* his works to the *Romans*. Now it is full of Corruptions and Errours.

It is dangerous to ſuffer a ſword in a mad mans hands,

hands. Peradventure they may think the beſt way to cure them of their corruptions is to cut their throats.

If wee are bound in charity to pray for the converſion of the *Jews*, *Turks*, *Heathens*, & *Infidels*, certainly, wee are not to neglect the praying for the converſion of *Papiſts* who are *Chriſtians*. As God ſo godly men doe not delight in the death, but rather in the converſion of ſinners. And it may pleaſe God to make *England* as happy an inſtrument of converting and reforming *Rome*, and ſuch that belong to them, as it pleaſed him to raiſe inſtruments from *Rome* for *Englands* converſion to the Chriſtian Religion, Which God in his due time grant, and I hope every charitable Proteſtant will ſay, *Amen*.

12 *There are Wiſemen that publiſh incitations to oppoſitions, &c.*

Anſ. There are many that are wiſe onely in their own conceits. But if they were the wiſeſt of men, yet they may erre. No man is wiſe in all things or at all times. Wiſdome is alwayes accompained with reaſon, There are many things that are accounted for wiſe actions which wil not hold the touch of common ſenſe and reaſon. It were to be wiſhed (and it would prove happie for the peace and tranquility both of the Church and Common-wealth) that there were a reſtraint that none ſhould publiſh any thing to the publike againſt the eſtabliſhed lawes of the Kingdome, much

much leſs that they ſhould preſume to utter factious words and put forth libellous and ſeditious pamphlets without their names to them, to the great diſhonour of government, and the breach of peace. Hee that is offended at any thing contained in the Laws for either the Church or common-wealth, and that he can neither by Prayer or conference receive nor give his conſcience Satisfaction, Let him then in all humility preſent his arguments with his reaſons annexed, to thoſe who have power to reforme, to this I conceive he is called, and bound in conſcience to do, and with this obedient Sacrifice God and the Country too would be well pleaſed. The want of which courſe hath cauſed much diſtraction and confuſion, and whereby many ſimple honeſt people are miſ-led, and miſ-informed. They little conſider of the policie of the Devil, who makes them inſtruments of breaking the peace of the State. Neither doe they well ponder the dangerous conſequences that attend conſciences miſguided and diſtracted, producing manifold miſeries and calamities, beſides the loſſe of many mens lives. They may repent to late when they cannot repaire the injury they doe thereby. Let them therefore conſider well hereof, how they are the authours of miſeries, and afflictions to others, for there is a wo pronounced againſt them by whom they come.

The Law of God in his Word commands and exhorts as followeth.

In the fifth Commandement.

Honour thy Father, &c.

IN the Word Father is comprehended Magiſtrates and Governours, both in the Church and Common-wealth: our dutie to them is in *Romans* 13.1. Let every ſoule be ſubject to the higher powers, for there is no power but of God, the powers that be are ordained of God.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt ſhall receive to themſelves damnation.

3 For Rulers are not a terrour to good works, but to the evill. Wilt thou then not be afraid of the power? Doe that which is good, and thou ſhalt have prayſe of the ſame.

4 For hee is the Miniſter of God to thee for good; but if thou do that which is evill be afraid, for he beareth not the Sword in vain, for hee is the Miniſter of God, a revenger to execute wrath upon him that doth evill.

5 Wherefore yee muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake.

6 For this cauſe pay you alſo tribute, for they are Gods Miniſters, attending continually upon this very thing.

7 Render

7 Render therefore to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, feare to whom feare, honour to whom honour, &c.

*Matth.*22.21. Give unto *Cæſar* that which is *Cæſars.*

1 *Pet.*2.17. Feare God, honour the King.

*Prov.*24.21. My ſonne, Feare the Lord, and the King, and meddle not with them that are ſeditious.

*Prov.*18.15. By me Kings reigne, and Princes decree juſtice.

*Prov.*21.1. The hearts of Kings are in the hands of the Lord, he ruleth them as the Rivers of waters, &c.

*Exod.*22.28. Thou ſhalt not revile the Gods (or Judges) nor curſe the Ruler of thy people.

*Eccleſ.*10.20. Curſe not the King, no not in thy thought, nor the rich in thy bed-chamber, for the fowls of the aire ſhall deſcry it.

1 *Tim.*2.2. Saint *Paul* wils to pray for thoſe that are in authoritie, that wee may live a godly life under them with all peace and quietneſſe.

*Tit.*3.1. Put them in remembrance that they be ſubject to principalities and powers, and that they be obedient to Magiſtrates, &c.

1 *Pet.*2.13. Submit your ſelves to every ordinan e of man for the Lords ſake, whether it be to the King as Supream, or unto Governours as unto them that are ſent by him, for the puniſhment of evill doers, and for the praiſe of them that do well, for ſo is the will of God, &c.

Heb.

*Heb.*13.17. Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account,&c.

1 *Theſſ.*5.12. Now, I beſeech you brethren, know them that labour among you, and that are over you in the Lord, and admoniſh you, that you have them in ſingular love for their works ſake.

1 *Tim.*6.1. Saint *Paul* adviſeth alſo the ſervants to count their Maſters worthy of all honor, that the name of God and his Doctrine may not be evill ſpoken of.

From theſe and the like places may be collected the dutie of the Inferiours to the Superiours, and that the Goſpel doth not aboliſh the precepts of the Law, but rather confirme them, and that Chriſt hath not made laws to overthrow policies and States, but for the better ruling and eſtabliſhing of them.

Examples of Obedience and Submiſſion.

Dan. 3. The three children did not pull downe the Idolatrous image which they were commanded to worſhip, but they ſubmitted themſelves to *Nebuchadnezzars* decree to be caſt into the fierie Furneſſe.

Daniell Alſo did patiently obey the Kings pleaſure, and was content to be put into the Lyons Den. *Heſt.* 4. the Jewes ſubmitted themſelves to *Ahaſuerus* his Decree on *Hamans* plot againſt their lives, and betooke themſelves to faſting and prayer. And we may read of the fruits

and efects of these submissions. Christian Souldiers served under the command of *Iulian* the Apostate, who threatned the utter extinction of Christianitie, their armes and oppositions were only teares and prayers. The Saints and holy Martyrs in all ages have yielded themselves to death without resistance.

Saint *Paul* and Saint *Peter* in their Epistles exhorted to be subject to those that were then in authority. *Claudius* was Emperour in those times, and he was an Ethnick, a Heathen, a Tyrant, &c.

1 *Sam.* 24.7. *David* (though the heire to the Kingdome, and *Saul* a persecuting Tyrant) yet saith, The Lord keep mee from doing that thing unto my Master the Lords anointed, to lay my hands on him, for he is the anointed of the Lord. Even our blessed Saviour yielded himselfe as a sheepe to the slaughter, though hee could have commanded Millions of Angels to have aided and rescued him.

The sixth Commandement.

Thou shalt not kill.

1 *John* 3.5. Hee that hates his brother in his heart is a man-slayer.

*Gen.*6.9. Thou shalt not shed mans bloud, for he was made the Image of God.

*Rom.*12.9. Vengeance is mine and I will repay it.

In the affirmative part of this Commandement,

We are bound to defend the oppreſſed. Thus *Job* 29.16,17.

*Prov.*24.11. Deliver them that are drawne to death, and wilt thou not deliver them that are led to be ſlain? If thou ſay behold I knew it not, He that ponders the heart, doth not hee underſtand it, and he that keeps thy ſoule, knows he it not? Will he not recompence alſo every man according to his works?

The omiſsion of the dutie to the ſoule brings Superiours into breach of that Commandement. As Miniſters, *Ezek.*33.8. If hee tell not the people of their ſins, they ſhall die in them, but their bloud ſhall be required at his hands.

Acts 20.27. Saint *Paul* ſaith, I have told you all the counſell of God, and kept nothing back; therefore accounts himſelf innocent of the bloud of all men.

The eighth Commandement.

Thou ſhalt not ſteal.

*Malac.*3.8. Ye robbed mee of my Tithes and Offerings. By Offerings may bee underſtood whatſoever is appointed to religious uſes.

*Prov.*20.25. It is an abomination to the Lord, to devoure things ſanctified, that is, things ordained to holy uſes.

The ninth Commandement.

Thou ſhalt not beare falſe witneſſe, &c.

We are not therefore cauſeleſly to ſuſpect any, *Matth.*7.1. Judge not and ye ſhall not be judged, for with what judgement ye judge, ye ſhall be judged, and with what meaſure ye mete, it ſhall be meaſured to you again.

James 3.17. True wiſdome which is from above, is without judging, without Hipocriſie.

Geſtures and ſpeeches tending to mock and vilifie are in this Commandement comprehended and forbidden, thus the geſtures of thoſe that mocked Chriſt are noted, *Pſal.*22.7. They nodded their heads at him, and made mowes.

Falſe witneſſes alſo are hereby condemned, *Prov.*19.9. A falſe witneſſe ſhall not be unpuniſhed, and hee that ſpeaks lyes ſhall not eſcape. *Prov.*21.28. A falſe witneſſe ſhall periſh. *Prov.*6.19. The Lord doth hate and abhorre a falſe witneſſe that ſpeaketh lies.

Slander and back-biting are alſo included as a great breach, wounding three at one time.

Firſt, it wounds the ſoule of the ſlanderer.

Secondly, wounds the reputation of him that is ſlandered.

Thirdly, poyſons the heart of him who receives the report, with an uncharitable conceit.

Defence alſo of bad and ill cauſes not excluded.

Prov.

*Prov.*17.15. Hee that juſtifies the wicked, and he that condemnes the juſt, they both are an abomination to the Lord.

*Prov.*14.24. He that prayſeth the wicked, the people ſhall curſe him.

The *Law* of the *Land*, grounded on the Law of God, prôvides to prevent all appearances and occaſions of ſhedding of bloud, of diſobeying authority, and of prejudice to others. And becauſe the enormities of unlawfull Aſſemblies, Riots, Routs, and the like, have beene ſuch that they have endangered the Kingdome, and peace thereof, and put in hazard the very forme of government, care hath been taken to prevent, even words, menaces, or any other appearances of diſcontent, the Kingdome having formerly beene ſenſible that from ſmall ſparks great fires have been kindled: As namely that Riot at *Dartmouth* in *Kent* in *Richard* the Second his Reigne, began firſt but between a Tyler and his Wife, and a Collector of a Subſidie for one groat demanded. It put in hazard the Kings life, the burning of the Citie of *London*, the ruine of the Nobility, Gentry, and Kingdome alſo. So likewiſe in *Henry* the Sixth his time, a ſmall occaſion, a falling out between one of the Yeomen of the Kings Guard, and one of the then Earle of *Warwick* his men, came to a Riot of ſuch a high nature, that it was the root of many wofull and fatall Tragedies, even the loſſe of *Richard Plantaginet* Duke of *Yorke*, and after him King *Henry* the Sixth, and

Prince

Prince *Edward* his ſonne, with many of the Peers, Nobilitie, and Gentrie, and many thouſands of the Kingdome likewiſe.

Therefore Menacers ſhall be impriſoned, *St.*2. *Ed.*3.

Neither ſhall there be any Barrettors or Maintayners of Quarrels. *Weſt.*1.3.*Ed.*1.32.

There are alſo proviſions made and puniſhments ordained, againſt the enormitie of privie defaming and libelling, invented to defame and tread the honour and eſtimation of a man in the duſt, to make him derided and deſpiſed amongſt his Neigbours.

Scandala Magnatum, Scandals of Peeres or Governours provided againſt in *St.*3. *Ed.*1.34. 2.*R.*2. 12.R 2.41.

There ſhall be no diſturbance of a Preacher in his Sermon.1.*M.*3.

There ſhall bee no chiding or ſmiting in a Church or Church-yard. *St.*5.*&* 6. *Ed.*6.

There ſhall be no aſſaulting of a Judge or Juror. 22.*Ed.*3.13.

There ſhall be no Riots, &c. therefore for the puniſhment of them, the Court of Star-chamber was ordained. *St.*3.*H.*7.1.*St.*21.*H.*8.22.

Not diſcloſing a Commotion or unlawfull aſſembly, when one is moved thereunto, within 24 houres to a Juſtice of Peace, a Sheriffe, Bailiffe, &c. is impriſonment for three moneths.1.*M.*12.

Procuring others to offend 1.*M.*12. are to ſuffer impriſonment for three moneths alſo.

Juries

Juries ordained to enquire of Riots. *St.*13. *H.*4.

There ſhall be no Maintenance by Combination or Conſpiracie. *St.*33.*E.*1. 1.*R.*2.7.

There ſhall be no Maintenance by Embracery, that is, by comming to the Barre with the offendour, and ſpeaking in the matter, or threatning, or procuring of a Jury. *St.*33.*E.*1.

There ſhall be no Maintenance by Jurors, that is, when they corruptly take any reward directly or indirectly of the offendor Plantiffe or Defendant to give his verdict. *St.*34.*Ed.*3. *Ed.*3.38.

Therefore a Riot not found by the Jury, by reaſon of Maintenance or Embracery, is to be puniſhed. *St.*19.*H.*7.13.

There ſhall not be any Maintenance by great men in authoritie by ſpeaking of words, whereby to frighten the Jurie, or to make them to encline to his deſire, and therefore alſo none but ſuch as are in the Commiſſion ſhall ſit with the Juſtices of Aſsize. 20.*R.*2. 22.*H.*6.5. 13.*H.*4.19.

A Riot is when three perſons or above, aſſemble themſelves to the intent to beat or maym a man, to pull down a houſe, fence, or the like, or to do any unlawfull act with force and violence, againſt the peace. *St.*5.*R.*2.7. Three or foure entring into Lands with force upon the poſſeſsion of another, though the entry be lawfull, yet it is accounted a Riot. And an aſſembly lawfully begun, doth many times end riotouſly.

An unlawfull Aſſembly is when above three do aſſemble themſelves with intent to beat, or do

as

as aforesaid, though nothing be acted by them, yet it is an unlawfull assembly.

A Rout is when above three doe assemble to revenge themselves, to pull down, &c. or to beat a man that hath done some offence to them all, or shew by gesture, or speech, that they mean to do any violence, or doe feare any of the Kings people, It is accounted in the Law a Rout, though nothing be done. 17. *Ed.* 4. 4.

The Doctrine of the Church of *England*, confirmed by the Law, in the twentieth Article concerning the authoritie of the Church, saith, that the Church hath power to decree Rites and Ceremonies, and authoritie in controversie of faith, being not contrarie to the written Word of God, Article 37. concerning the Civill Magistrates, saith, that they are to have that Prerogative which was given to all godly Princes in holy Scripture, by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether Ecclesiasticall or Temporall, and restrain with the Civill Sword the stubborn and evill doers, &c.

These and the like may be collected from the Law of God and Man, for our dutie to our Governours, and the preservation of the peace; they may be applyable, and may serve to convince the offences that have been done contrary to them, and may be a preservative or remedie to prevent the doing of the like again.

To conclude, It is manifest, that the Laws of the

the Land concerning the dutie to the Civill Magiſtrate and our Governours, & the Maintenance of the Peace, cannot be broken but with great violence and oppoſition to the Law of God.

Thoſe then that labour againſt conformitie to them, do little leſſe then endevour to diſſolve the bonds of Government and Unitie eſtabliſhed by God and Man, and ſo conſequently all would fall to confuſion. Such are dangerous and pernitious to the tranquillity and proſperitie of a Kingdome. The Law of the Land hath made proviſions, and ordained ſevere puniſhments for the offence done to the Majeſtie of Government, and the peace of the Land, calling it Treaſon, or *Crimen Læſæ Majeſtatis*: for the preſervation of the Supremacie thereof, there is an Oath enjoyned, *St.* 1. *El.* 1, 5. *El.* 1. & thoſe that refuſe it, the ſecond time, are thereby made guiltie of high Treaſon. And, me thinks, there is great reaſon that authoritie and government ſhould be carefully preſerved. For it is as the Head, Eye, or Soule is to the body; Take away the life and the ſenſes, and what remayns but a uſeleſſe and ſenceleſſe carcaſſe? or as the Sun is to all things under it; We know that by the benefit of the Sun, and the properties belonging thereunto, all ſubſolarie bodies and creatures are enlivened and bettered; but when it is ecclipſed though never ſo little they are much the worſe; ſo while the bright and radiant beams of Sovereigne authoritie and lawfull Government, have there due and proper influence upon the inferiour ſubjects,

they grow & flouriſh in peace & plenty, but when it is ecclipſed, by the interpoſition of the inferior Orbes, What malignant calamities and peſtiferous effects are always produced? The bodie politick ſuffers no leſſe then the naturall bodie, by the obſtruction of the animall and vitall ſpirits.

Theſe I have thought fit (as a private Chriſtian called thereunto) to commit to paper for the information of thoſe who are ignorant, My particular calling will not permit me otherwiſe, or farther to expreſs or enlarge my ſelf. I ſeriouſly proteſt I have no ſiniſter end herein, nor is it done out of any malice, hatred, or evill affection to any, but in diſcharge of the late Proteſtation, and as I verily believe I am bound in conſcience and dutie to God and Man, to maintain the truth, peace, and due government of the Church and Common-weale. Peruſe it therefore the more charitably, and labour to be informed of the truth how mean clothed ſo ever you finde it, and take heed how you perſiſt in a known errour. And as you have been an example of evill unto others, who are too readie to take patterne of diſobedience thereby, ſo you ought to be an example of good to them in your obedience, in your acknowledging and amending your errours. Thus *Paul* exhorts *Titus* to preach, *Titus* 3.3. For wee our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envie, hatefull, and hating one another. In the 1 *Tim.*6.11. His dehortation is,

But

But thou ô man of God flie theſe things, (with his exhortation) and follow after righteouſneſſe, godlineſſe, faith, love, patience, and meekneſſe. To this ye were exhorted by the ſame text at the viſitation Sermon, the very houre before your diſorder. You may ſee what it is to take Gods name into your mouthes and eares, and to ſcorne to be reformed, What inconveniences you might have prevented by obſerving it and other advertiſements given you at that time, What dangers you have run your ſelves into by contemning them. Therefore ſin no more leſt a worſe thing happen, and according to *Salomons* advice, *Prov.*21. Feare the Lord and the King, and meddle not with them that are given to Sedition. Love the Truth, and Peace, is the Prophet *Zachary* his counſell, *Zach.*8.19. Seek them, follow them, and contend for them, as far as lawfully thou mayſt, for thou wilt finde the contraries of them full of miſeries and calamities, and ſo the God of Truth and Peace guide you, and bleſſe you with (what I heartily wiſh you) externall, internall, and eternall peace.

I. W.

FINIS.

2

Biſhops, Iudges, Monopoliſts.

Biſhops.

WHat ſtrange earths tremor doth ſo agitate
The late firme ſcite of our Epiſcopate!
That what was layd a thouſand yeares ago,
With hundreds added (as our Annals ſhow)
Whoſe high Towers have their heads ſo proudly borne,
Should ſuddenly be from their groundſils torne?
Is it becauſe their ſtructures were ſo great,
They made the groaning earth beneath them ſweat?
Is it becauſe no bound could circumſcribe
Th' expanſed power of that Levitick Tribe?
Or that they had ingroſt into their hands
Such ample purchaſe of the temporall lands?
That, not with their due *Decimates* content,
Both Tythe and Totall muſt encreaſe their rent?
Or as *Prelati*, ſteering the Church helme,
They thought t'out-brave the *Pares* of the Realme?
Nay more than that, an higher ſtraine had runne,
As divers proud prieſts had before them done?
As *Wolſtan*, *Becket*, *Wolſey*, who durſt write,
I and my King, even in his Soveraignes ſight:

And their ſucceſſors, like ambitious growne,
Would make the Miter levell with the Crowne?
Or that our modern Prelates have of late
Sought to raiſe new combuſtions in our State;
And as Incendiaries, thought to devour
Their Countries freedome with their purſe and power?
Or that inclining to the *Arminian* Sect,
And preaching in the Romiſh Dialect,
They labor'd 'mongſt us Proteſtants to intrude
What our Reformed Church did quite exclude?
New Cannons, Oathes and Altars bending low,
To where, in time the Images muſt grow?
Reviving antient and forgot Traditions,
Grounded upon old Popiſh ſuperſtitions.
Or that a ſtrange ſiniſter courſe they tooke,
In altering the Scottiſh Service booke;
By which two ſiſter kingdomes were conſtraind
To open wars, (which ſtiffely they maintaind.)
Or that ſo far beyond all rationall bounds,
By their rough cenſures in the high Commiſſion,
Not ſparing Prieſt, the Lawyer, nor Phyſitian;
Their *Ex Officio* Oathes, their *Jus* Divine,
And Clergy Courts (which conſcience ſhould refine)
More full of bribes, corruption, and blacke ſtaine,
Than the lay benches they ſo much diſdaine:
Yet could I wiſh, though all theſe have been prov'd,
Th' offendors once being puniſht and remov'd,
The function might remaine, to their diſgraces,
To try who better might ſupply their places.

Or

Of Iudges.

CAn Iudges be corrupt, or staggering stand,
Who should be fathers both of lawes and land?
They did of old upon wilde Asses ride,
An embleme, that when doubts they did decide,
They should be slow in sentence, and consider
The cause, (both parties being brought together.)
Athens for them did Images devise:
To intimate, nought should from them be heard,
Savoring either of favor or reward.
But corrupt Iudges (such no doubt there are)
Punish the purse, and still the person spare.
And I have heard from a most learned Speaker,
That no Law-maker should be a law-breaker.
Here only a wise Iudge that stands in awe
Of one God solely, one King, and one Law.
But to our former Quære; May it bee,
That in these times we any Iudge shall see,
Who on the Bench being seated as a god,
Should be call'd thence, and beat with a Blacke Rod?
Nor wonder is't; when some as grave and great,
Have in the same or like Judiciall Seat,
(Only to give his wit some vaine applause)
Jested and jeer'd a poore man from his Cause.

But O you Judges, that your ſelves forget,
And in the high ſeat of the Scornfull ſit;
Who with the wicked have gon hand in hand,
You in the future judgement ſhall not ſtand.
But how of late are things growne out of order?
When we ſhall ſee one from a bare Recorder,
Rais'd unto ſuch an eminence of ſtate,
That quite forgetting what he was but late,
He ſhall through all Judiciall ſeats aſpire,
Even till he gaines the height of his deſire:
And then, through guilt of conſcience (none accuſing)
(His place of ſoveraigne truſt ſo much abuſing)
When ſtanding eminent in the Worlds broad eye,
Then like a Finch to take his wings and fly,
Leaving the Purſe and the Broad Seale behind him,
As had they bin meere toyes, and did not mind them.
But all have not the fortune to evade
Their triall: for though ſome fly, ſome are ſtayd.
When thoſe whoſe livelihoods are the lawes, indeed,
By which they onely can ſubſiſt and feed,
(Which ſuch ſworne Fathers ſhould as ſacred keep,
And no houre in their execution ſleep)
When ſuch ſhall ſeeke to extirpe the Lawes foundation,
And in the ſtead thereof bring innovation;
To them I leave the *Magna Charta's* curſe:
Now let the better Judges judge the worſe.

Of Monopoliſts.

HOw comes this ſwarme of Locuſts to appeare
More this, then any other Temperate yeere,
This crew of moaths and cankers that bereaves
Our flouriſhing Orchard both of fruit and leaves?
Who do not onely vex us here about,
But peſter all the Trees the Realme throughout?
I mean thoſe Drones, that fly about in miſts,
Diveliſh *Projectors*, damn'd *Monopoliſts*,
Who now are hid in holes and keepe a looſe,
Being indeed not Parliamentall prooſe:
Yet may we finde them in our bread, our meat,
In every draught or bit wee drinke or eat,
Our Bevers and the Bootes wee plucke on, whether
We have them made of Calve-skin, or Neats Leather,
Our Salt and Oatmeal, Porridge are not free,
But they from their ingredience muſt have fee:
Our cloath, ſtuffe, lace, points, tagges, even to a pinne,
Nay even the linen next unto our skinne,
And needle it is ſow'd with: they make Boote,
Of every thing we wear, from head to foote.
Nay I may ſpeake it to them (with a pox)
I find them even in my Tobacco box.
To leave your petty feoffors and feoffees,
And come to your brave skarlet Patentees.

Who

Who when our ſope of ſweeteſt oyle was made,
By which they drove a good and wholſom Trade.
Theſe by an ingroſt Patent coveting gaine,
Compos'd it all of ſtinking rape, and traine:
For what care they, ſo it may make them rich,
To fill our bodyes full of ſcabs and itch.
Which was a great cauſe, as ſome Artiſts gueſt,
To bring amongſt us a contagious peſt.
And then thinkes one, where ſope hath fayl'd without,
Balderdaſh wines within, will worke no doubt.
And then comes in (that project once begun)
New inpoſts upon every Pipe and Tun.
The price of French and Spaniſh winds are raiſd,
How ever in their worth deboyſt and craiſd.
The ſubject ſuffers in each draught he ſwallows,
For which may they be doomb'd unto the gallows.
Abel and *Cain* were ſhepheards (the Text ſaies)
But which is ſtrange, turnd Vintners in theſe dayes.
The wicked *Caine* his brother *Abel* ſlew:
Which in theſe brother Vintners proves not true.
For unto this day, *Caine* keepes up his ſigne,
But *Abel* lyes drownd in his *Medium* wine.
Projecting *Wilcox* (ſome ſay) was the cauſe,
Who making new Lords, had devifd new lawes.
But thoſe that would the ancient cuſtome vary,
Shall now ('tis thought) be made exemplary.

FINIS.



THE DANGER OF DESERTION:

OR

A FARVVELL SERMON

of Mr. *Thomas Hooker*,

Sometimes Minister of Gods Word at *Chainsford* in *Essex*; but now of *New* ENGLAND.

Preached immediately before his departure *out of old* ENGLAND.

TOGETHER,

WITH TEN PARTICVLAR rules to be practised every day by converted *Christians*.

LONDON,

Printed by G.M. for *George Edwards* in the Old Baily in Greene-Arbour, at the Signe of the *Angell*. 1641.

The Epiſtle to the Reader.

CHRISTIAN READER,

THe Author of this Sermon, while he lived here among us, gave God proofe of his ſolid judgement, acute wit, ſtrong memory, honeſt heart, pious diſpoſition, and utter deteſtation, as of prophaneſſe, ſo of ſuperſtition. He was trained up in Immanuel Colledge Cambridge, where he ſhewed his indefatigable induſtry about his owne ſtudies, and conſcionable fidelity about his pupils and their ſtudies. His opinion about the Doctrine maintained in the Church of England, ſince the reformation thereof, was Orthodox; but his conſcience about the Diſcipline and Ceremonies thereof was ſcrupulous; yet ſo, as he loved ſuch as he obſerved ſincere and entire in the ſubſtance, though he differed from them in circumſtances. Nor he, nor many of his brethren like him, that were forced to leave old England to enjoy the freedome of their tender conſciences, deſerted their places in any envy, hatred, or other like diſreſpect againſt the Church of England (like many rigid Separatiſts, who

who account her ſelfe to be no Church, and her Miniſters to be no Miniſters,) but partly to enjoy a greater liberty to themſelves then here they could, partly to propogate the Goſpell, and make it knowne to ſuch as had not heard of it before. Take inſtance of this Authors diſpoſition, by this his Farwell Sermon. Reade it, and obſerve it well, and thou ſhalt finde therein ſavoury of piety mixed with ſincerity, and of zeale with meekneſſe. Reade it I ſay, and then cenſure it, it needs no other to commend it then it ſelfe, neither can any other doe it better then it ſelfe.



Mr. HOOKERS FARVVELL SERMON,

At his departure out of ENGLAND.

JEREMIAH 14. 9. at the latter end.

We are called by thy Name, leave us not.

TWo things are intended and expreſſed by the Holy-ghoſt, from the 1. verſe, to the thirteenth.

Firſt, a denuntiation of judgement, and that reacheth to the 17. verſe, and that is *ſword and famine.* Firſt, he

would ſend the famine, and then the ſword, and would not be intreated.

Secondly, in the 8. verſe, we have the importunate prayer of the Church, to turne away theſe judgements; and the prayer is marvellous ſweet, partly in confeſſion, *where they confeſſe their ſinnes, and ſeeke to God for ſuccour againſt them*: As if they ſhould ſay, Loe we are as baſe as baſe can be, and therefore help for the Lords ſake, and thus they make their ſupplication in the 7. and 8. verſes, and this ſhort prayer diſcovers it ſelfe, partly in the things prayed for, and partly in the manner, and the holy Prophet intending this is very ſweet in it.

Firſt, they pray that God will not take away his preſence from them, *Why ſtayeſt thou but a night?* As if he ſhould ſay, it is marvellous ſtrange, that thou behaveſt thy ſelfe as a ſtranger.

Thou ſeeſt our ſorrowes, and helpeſt not. Thou ſeeſt our trouble, and ſuccoureſt not. Thou ſtandeſt, and ſeeſt Jeruſalem in trouble, and Iuda in miſery, but thou helpeſt not. It is ſtrange that thou the great God of Hoſts ſtandeſt as a man aſtoniſhed: thou haſt received us, but now thou ſtandeſt as a man amazed, as if thou waſt weary of thy worke, and couldeſt doe no more: As if he ſhould ſay, Ieruſalem cannot be ſuccoured, & Iudæa cannot be ſaved.

Secondly, they beg that God would not take away his preſence from them, *Leave us not to our ſelves*. Let us ſee thy face, if that we dye in thy preſence, though thou helpeſt not, yet it doth us good to looke on a Saviour, they are acquainted firſt that thou art the hope of Iſrael. Alas! if thou forſake,

us

us, our hope is loſt, our hope is not in the means, our hope is in thee, *leave us not.*

Secondly, thou art the Saviour of Iſrael, and it is that that thou takeſt upon thee, and thou haſt made thy ſelfe a Saviour, and now is the time of trouble, performe what thou haſt undertaken.

Thirdly, thou art in the midſt of us, thou art a great comforter, ready to ſuccour us. What wilt thou ſee us periſh when thou art ſo near us? 1 *Sam.* 4.6. *Even as the Arke in the midſt of the campe:* as if he ſhould ſay, he lives in the midſt of us, and will not ſave us.

Fourthly, *we are called by thy Name*, we have intereſt in thee, to whom ſhould ſervants go for ſafety, but to their Maſter? to whom ſhould the wife goe, but to her husband? we have intereſt in thee, *leave us not.*

Now we will meddle only with the latter clauſe, *leave us not.* God might leave them, but they beg that he would not, that is their Amen to the Petition, though thou ſtandeſt by, and wilt not help, yet let us not dye in thy preſence. This is the great requeſt of the Saints, they deſire not to be left of God, though God may juſtly leave them,

That God may juſtly leave off a people, and unchurch a Nation. Iſrael ſuſpected it, and feared it: It is that that they prayed againſt, that God would not leave them. I doe not ſay that God will caſt off his elect eternally; but thoſe that are onely in outward covenant, with him he may, *Iſa.* 1.2. *Heare O ye heavens, I have nurſed up children*, that is, the Iewes, there is an outward vocation, and for ſuch God may *Doct.*

caſt them off. Brethren, caſt your thoughts afar off. What is become of thoſe famous Churches, *Pergamus* and *Thyatira*, and the reſt? Who would have thought that *Ieruſalem* ſhould have bin made a heap of ſtones, and a vagabond people? *Hoſ.*7.9. *Plead with your mother, and call her Loammi, ye are not my people, and I will not be your God.* Thus as I may ſay, he ſues out a bill of divorcement, as it was in the old Law, thoſe that had any thing againſt their wives, ſued out a bill of divorcement, and ſo doth God, *Hoſ.*2.2 *ſhe is not my people, nor my beloved, let her caſt away her fornications and idolatry, leſt I make her as at the firſt*, that is, in Egypt poore and miſerable: as if he ſhould ſay to England, plead with England my Miniſters, in the way of my truth, and ſay unto them, let them caſt away their rebellions, leſt I make her as I found her in captivity in the dayes of bondage.

Ob. But how doth God depart from a people?

Anſ. When he takes away his love from a people, and as his reſpect, ſo his means too.

2. When he takes away his protection by taking downe the wals, that is, theſe two great meanes of ſafety, Magiſtrates and Miniſters.

3. When inſtead of counſelling, comes in bribing, and in ſtead of teaching, dawbing, when God either takes away the hedges, or the ſtakes are rotten, then God is going.

4. When God takes away the benefit of both theſe helps, and they are ſignes of Gods departing.

Uſe. May God caſt off a people, and unchurch a nation,

tion? then let it teach us to cast off all security, for miseries are nigh by all probabilities. When we observe what God hath done for us, all things are ripe for ruine, and yet we feare it not, we promise safety to our selves, and consider not that England is like to be harrowed, wee cannot entertaine a thought that England shall be destroyed; when there are so many professors in it, we cannot be perswaded of it, according to the conviction of our judgements, either it must not be, or not yet, as if it were impossible for God to leave England, as if God were a cockering father over lewd and stubborne children: God may leave a Nation that is but in outward covenant with him, and why not England?

Englands sinnes have been great, yea and their mercies great. England hath been a mirror of mercy, yet God may leave us, and make us a mirrour of his justice. Looke how he spake to the people in *Ier.7. that bragged of the Temple of the Lord, Sacrifices and offerings*: And what may not God which destroyed Shilo, destroy thee O England? Goe to Bohemia, from thence to the Palatinate, and so to Denmarke. Imagine you were there, what shall you see, nothing else but as Travellers say, Churches made heaps of stones, and those Bethels wherin Gods name was called upon, are made defiled Temples for Satan and superstition to raigne in? You cannot goe two or three steps, but you shall see the heads of dead men, goe a little further, and you shall see their hearts picked out by the fowles of the ayre, whereupon you are ready to conclude

that Tilly hath been there: Thoſe Churches are become deſolate, and why not England? Goe into the Cities and Townes, and there you ſhall ſee many compaſſed about with the chaines of captivity, and every man bemoaning himſelfe. Doe but caſt your eyes abroad, and there you ſhall ſee poore fatherleſſe children ſending forth their breathes, with feare, crying to their poore helpleſſe mothers. Step but a little further, and you ſhall ſee the ſad wife bemoaning her husband, and that is her miſery, that ſhe cannot dye ſoone enough; and withall ſhe makes funerall Sermons of her children within her ſelfe, for that the Spaniard may get her little ones, and bring them up in Popery and ſuperſtition; and then ſhe weeps and conſiders with her ſelfe: If my husband be dead, it is well, happily he is upon the racke, or put to ſome cruell tortures, and then ſhe makes funerall Sermons, and dyes a hundred times before ſhe can dye. Caſt your eyes afar off, ſet your ſoules in their ſoules ſtead, and imagine it were your owne condition, why may not England be thus, who knowes but it may be my wife, when he heares of ſome in torments? Ah! Brethren, be not high minded, but feare, as we have this bounty on the one ſide, ſo may we have this ſeverity on the other; therefore prancke not up your ſelves with fooliſh imaginations, as who dare come to England, the Spaniards have enough, the French are too weake: Be not deceived, who thought Ieruſalem the Lady of Kingdomes, whither the Tribes went to worſhip, ſhould become a heap of ſtones, a vagabond people, and why not England? Learne there-

therefore to heare and feare, God can be a God without England, doe not say there are many Christians in it, can God be beholding to you for your Religion? No surely, for rather then he will maintaine such as professe his Name and hate him, *he will raise up of these stones children unto Abraham*; He will rather goe to the Turks, and say you are my people, and I will be your God. But will you let God goe, England? Why are you so content to let him goe? Oh! lay hold on him, yea hang on him, and say thou shalt not goe. Doe you thinke that Rome will part with her religion, and forsake her gods? nay, an hundred would rather lose their lives. Will you let God goe? Oh England plead with your God! and let him not depart. You should onely part with your rebellions, he will not part with you. *Leave us not.* We see the Church is very importunate to keep God with them still, they lay hold on God with words of argument.

Thou hope of Israel, doe not leave us: they beset God with their prayers, and watch him at the Townes end that he might not goe away. No thou shalt not goe away, thou shalt abide with us still, they are importunate with God not to leave them.

Hence note this Doctrine.

That it is the importunate desire of Saints to keep God with them. This people you see cared not so much for the famine and sword, so God leaves them not: Good Lord leave us not, this was their prayer, and we cannot blame them, all things being considered, for it was their griefe that God stood by, and would not help, why stan- Doct.

dest

dest thou as a man astonished? but good Lord leave us not, they cannot abide to heare of that, much lesse to beare it; thus they did, and thus the Saints of God should doe. For the proofe, see *Exod.* 33. 15. there *Moses* might have gone up upon faire termes, *thou shalt possesse the land, and peace and prosperity shall be with thee*, but what sayes *Moses*? *If I might have Canaan, and all the delights, yet carry us not hence, except thy presence be with us*, *Psal.* 80. 7, 19. this is the stay and string that he sticks on. *Turne us againe O Lord God of Hosts, and cause thy face to shine upon us*: as if he should say, here is prosperity.

Ob. But what is the presence of God?

Ans. In one word, it is the particular favour of God expressed in his ordinances, and all the good and sweet that followeth there. The purity of Gods word and worship, is that which God reveales himselfe in. It is not gold, wealth, and prosperity, that makes God to be our God. There is more gold in the West-Indians, then in all Christendome besides; but in is Gods ordinances in the vertue of them that brings Gods presence. God forsook Shilo where he dwelt, because his ordinances were not there, *Psal.* 78. 5. *when the Arke left them, God left them*: When Gods ordinances were there in the purity of them, then God was there; for he is principally there where his ordinances are in the purity of them. Hence it was that *Cain* was cast out of Gods presence, because he was cast out of the Church where his ordinances were, *Gen.* 4. 14. If that a people doe outwardly worship God, and sincerely mend things that be amisse, they may con-

tinue. If Sodome and Gomorrah had but legally repented, they had remained to this day. Hence it is that the Saints of God are ſo urgent for Gods ſervices, and in that moſt men ſo ſleight them. While it is thus with us is not England ripe? is not ſhe weary of God? nay, ſhe is fed fat for the ſlaughter. It was not ſo with the Saints and people of God in former times, *Pſal.* 34.4. It was *Davids* great and grand deſire, *that he might dwell in the houſe of the Lord, Pſal.* 42.4. *his ſoule panted after Gods ordinances.* The point teacheth us thus much, That the Saints are wondrous importunate to keep God in his ordinances.

But what if a man want preaching, may not he want it, and yet goe to Heaven? *Ob.*

The arguments are cleare, the Saints maintaine God in his ordinances, the want of which is under the penalty of death and condemnation. Gold cannot feed a hungry man, but bread he would have, becauſe that he hath need of: ſo the Saints of God are marvellous importunate to keep God in his Ordinances, ſo that though they weare a ragged coat, or be pinched with hunger; yet he wants God more then theſe, either food or rayment. *David* in the 37. Pſalme, *fretteth at the proſperity of the wicked*; but at the laſt breaks off, and marke what a concluſion he makes, and comes to, *whom have I in heaven but thee?* as if he ſhould have ſaid, Let them have what they will, I have nothing but thee. Why ſo? *Thou art the ſtrength of my heart, and my portion for ever:* Thou art the ſtrength of the heart, Shewing that all things in the world cannot help the heart *Anſ.*

without God. A man were as good offer yron to a hungry man to refreſh him, or ayre to feed him, as to ſay, riches, eaſe, and honour will help thy diſtreſſed ſoule: Theſe will never eſtabliſh a man, he may hope to have comfort in them; but his ſoule ſhall be gravelled and troubled. It muſt be the God of peace that muſt ſpeak peace to a troubled ſoul: It muſt be the God of ſalvation that can comfort a damned ſoule; that kindneſſe will comfort, that is the ſtrength of the heart, and portion for ever, and then no marvell the ſoule call for God: The ſoule cares not, though happily the purſe be filled, for it cryes and ſighs, I am damned. Happily the pallate may be pleaſed; but the poore ſoule cryes, I may goe to hell, and to the Devill. Now God comes, and he ſupplyes all, for where he comes, there is every good gift: If once a man hath God, he hath all good things with him. God bleſſed *Obadiahs* houſe for the Arkes ſake. Now the Arke was a type of Chriſt, where he comes all good things follow: When God comes, *we are married unto him*, *Hoſ.* 2.19. As when a wife is married, her husband is hers: ſo God & all is thine, & what wouldſt thou have more? He ſpeaks to the raine, and it heares the corne and wine, and that heares Iſraell. Hell and Death are thy ſervants; but now you that have outward things, profits, and proſperity, &c. you have them with a curſe, unleſſe you have God with them: Get God therefore, if he forſakes a man, all miſeries befall him, and then woe be to him, *Hoſ.* 9.13. Ah! it is true indeed, woe be to that heart which God is departed from. When God

who

who is the God of mercy is gone away from him, who wil pitty that ſoul that will not ſubmit to Gods peace, conſolation, and ſalvation. When God departeth, all miſeries follow on amaine: when the banks are broken downe, the Sea breaks forth: ſo when God departs, all miſeries come; for that man that makes no conſcience of outfacing God in his Ordinances, marke what the Text ſaith, *Deut.* 31. 37. *I will forſake them, and many miſeries ſhall befall them.* If God be gone, the Floud-gates are drawne dry, and in comes all miſery. You will ſay, are not all theſe things againſt us, ſeeing God is not with us? If we would avoid woe and ſorrow, and killing and ſlaying one another. Would the women be glad to ſee their husbands killed before their tender eyes, the men to ſee the women taken out of the world by the hands of wicked men. If not then, leave not God, but hold him faſt, then all evill will depart, and ſo holding God he will keep us from miſery.

Vſe. To condemne 2 ſorts of people. If the Saints be marvellous importunate to have God with them, what ſhall we thinke of thoſe that are weary of the Almighty, who ſay to him depart from us: But you will ſay, ſuch are to be chronicled, we have none ſuch among us. Thou that art a ſervant, and reject'ſt thy Maſters command, thou reject'ſt God. Why ſhould a man ſay that they be ſo long and ſo long in prayer, and ſay, what man knowes not what he ſayes, he ſpeaks this becauſe that he is weary of the Ordinances, and would be freed from them, and God will doe it one day. Alas poore ſoule, *Vſe.*

thou couldeſt pitty thy condition, thou art weary of Gods Ordinances, weary of Gods mercies, weary of his patience, & preſence. Thou ſhalt one day be deprived of his preſence, and ſhut up with the haters of God and goodneſſe in the blacke Tophet, where the worme never dyes, nor the fire never goes out, then thy crying will doe thee no good. God will be God in thy deſtruction, he will ſpurne thouſands, and ten thouſands ſuch as thou art downe to hell, where thou ſhalt be an everlaſting object of his never dying wrath, though thou couldeſt ſcale the heavens with thy teares, and ſhrill voice: Though thou couldeſt be heard to cry out of the dungeon, yet thy help is never the nearer, thy God is gone. I admoniſh thee what to doe, lay thee downe and patiently endure his deſerved wrath; Nay, marke what I ſay, a hundred hels thou haſt deſerved, and in thoſe hels to lye a hundred yeares, nay for ever. Hold thy ſelfe contented with thy condition, for *thou haſt choſen death rather then life, Ier.* 31.8. God ſhould wrong himſelfe and thee, if that he did not give thee thy chuſing. Will not theſe things move you my brethren? that you may be ſo happily wiſe, as to chuſe life rather than death, Lord grant it, for he delights not in your deſtruction. One word more, to leave impreſſion in your hearts: I deſire your ſoules health, though my meat ſeeme bitter; yet it is the mind of God it ſhould be ſo, and therefore, thou man or woman, whoſoever thou art that canſt not abide preaching, but ſtandeſt on thornes, to have the Sermon done, that ſayeſt too much of one thing

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is good for nothing. Thou doeſt as good as ſay, what need have we of that, a little of that, and more of pleaſure, here is thy delight and deſire. Know this whoſoever thou art, that haſt ill-will to the Ordinances of God, thou wouldſt have no ſuch Goſpell, thou ſhalt have thy deſire, when the Trumpet ſhall blow, thy eares ſhall tingle, with that ſentence, *Depart from me.* Thou that art weary of God, get thee downe to hell, I ſay, God will ſet his teeth at thee, and ſtamp thee downe to hell with thy baſe luſts: Then will God ſay, I have fed thee on earth this 20, 30, 40, 50, perhaps 60 yeares, and yet my milde words could not beare rule in thee, or prevaile with thee, and now get thee to hell, and there remaine for ever. Thinke this with thy ſelfe, God will ſo ſerve thee *proud Captaine, King, or Monarch, Iſa.* 30. 33. The Text ſaith, *he will make bonfires upon their bones about their eares*, thus he will get himſelfe glory by your deſtruction: But you will ſay to me being a King or Monarch, I doe not feare any ſuch puniſhment ſhall befall me; but God will ſay, be he a King that rules or raignes, yet as he hath rejected God, ſo God will reject him. He is a King of Kings, and Lord of Lords, and therefore ſuch a one as will laugh at thy deſtruction. Take notice of this, and ſay thus to your ſelves: Is he a good childe that cannot abide the preſence of his father: Is ſhe a good wife that cannot abide the preſence of her husband: So is he a good creature that cannot abide the preſence of his Creator.

This rebukes Gods owne people. We ſee the Goſpell going, brethren, I wonder you heare no better, 2. *Uſe.*

better ſtand up & heare, and God give you grace to underſtand. I deale plainly with you, and tell you what God hath told me: I muſt tell you on pane of ſalvation, will you give eare and beleeve. I poore Embaſſador of God am ſent to doe this meſſage unto you, though I am low, yet my meſſage is from above, he that ſent me, grant that it may be beleeved for his ſake. Suppoſe God hath told me this night that he will deſtroy England, and lay it waſte, what ſay you brethren to it? It is my meſſage that God bade me doe, he expects your anſwer, what ſayeſt thou oh England, I muſt returne an anſwer to my Maſter that ſent me to night, why ſpeake you not an anſwer? I muſt have one. Doe you like well of it, would you have England deſtroyed? would you put the old men to trouble, and the young men to the ſword? would you have your women widdowes, and your maids defiled? would you have your children, your deare ones to be throwne upon the pikes, and daſhed againſt the wals? or would you have them brought up in idolatry under the neceſſity of preaching, which is worſt of all? would you ſee thoſe Temples wherein we worſhip God burnt, and your owne houſes? will you ſee England laid waſte without inhabitants? are you willing to it? are you content? God bade me aske, why doe you not anſwer me? I muſt not ſtirre without it, I muſt have it, I am an importunate Embaſſador, ſend me not away ſad, ſpeake comfortably and cheerfully unto me. Are you willing to have God with you ſtill, you are, are you not? I am glad of it; but you muſt not onely ſay ſo, but uſe the

means,

meanes, plead with God: And though his hand be up, and his ſword drawne; yet ſuffer him not to deſtroy, but to ſheath it in the bloud of our enemies, God grant it, and I ſhould be glad to ſee England flouriſh ſtill, and ſo are you, are you not? you are. Now if it come to paſſe that England be not, but deſtroyed and laid deſolate, thanke your ſelves, and not God, he delights not in it. We may take up the complaint of the Prophet, *Iſa.*64.7. *No man ſtirs up himſelfe to lay hold upon God:* For this is our miſery, if that we have quietneſſe and commodity we are well enough, thus we play mock-holy-day with God, the Goſpell we make it our pack-horſe: God is going, his glory is departing, England hath ſeene her beſt dayes, and now evill dayes are befalling us: God is packing up his Goſpell, becauſe no body will buy his wares, nor come to his price. Oh lay hands on God! and let him not goe out of your coaſts, he is a going, ſtop him, and let not thy God depart, lay ſiege againſt him with humble and hearty cloſing with him, ſuffer him not to ſay, as if that he were going, farewell, or fare ill England, God hath ſaid he will doe this, and becauſe that he hath ſaid it, he will doe it, therefore prepare to meet thy God O England! *Amos* 4.12. leaſt God complaine of thee as he did of Ieruſalem, leſt my ſoule depart from thee, and I make thee a deſolate land not inhabited.

Thus we ſee that the godly hath done, and this muſt be our care; but let it be our Copy, claſpe about the Lord Jeſus as *Mary* did, they have broken the Ice, let us goe after them, this is our attonement

attonement day, we have nothing to doe with to morrow, this is the day of reconciliation, we are at odds with God; and to end all controverſies, let us labour to prevaile with God, and never loſe his preſence, *I ſought but I found him not, Cant. 3. 2. and when I found him not, I followed and ſought him, till that I found him.* Our God is going, and doe you ſit ſtill on your beds? would you have and keep the Goſpell with theſe lazie wiſhes? ariſe, ariſe, and downe on your knees, and intreat God to leave his Goſpell to your poſterity. Shall we diſinherit our infants of ſuch a bleſſing? ſhall we bereave them of the Goſpell, which ſhould be the life of our lives, and ſo to have them brought up in ſuperſtition? No Lord, we cannot endure this, give us not health or wealth; but give us thy Goſpell Lord, that is our plea, & when we have found God let us bring him home to our families, that as we have made him our God, ſo let him be the God of ours in time of affliction. We will cry, *Lord have mercy upon us*, then we ſhall be glad of him. Oh beloved! carry God home with you, lay hold on him, let him not goe, ſay he is our husband, let him not goe for your little ones, and ſo let us leave God to be a father unto thee.

Ob. But how may we keep the Lord? it is worth the while, it is comfortable, *for at his right hand are pleaſures for evermore.*

Anſ. If you will come to the price, you ſhall have him. The meanes are theſe:

1. You muſt prepare roome for him, for he is a King, and a King ſends an harbinger before him to pre-

prepare roome for him againſt he comes to any place: ſo muſt you doe by cleanſing your ſelves from every evill courſe; therefore *come out of her*, ſaith the Lord to his people, *touch no uncleane thing, and then I will be your God, and you ſhall be my people*, *Rev.*18.19. So brethren come out of all evill ſinfull pleaſures and practiſes, and then you may expect Gods comming into your houſes; when you ſit by the fire, and when you lye upon your beds, thinke thus with your ſelves: What an equall condition doth he propound? doth he require no more but to part with a ſinne, a luſt, a Dalila, which thou mayeſt ſpare as well as water out of thy ſhooes, or out of thy boſome; yea it is ſo. Will God keep company in the paths of ſinne? what is this his proffer? what are the tearmes no harder? what then ſhould I doe but bid ſinne adieu? would you have God to be your God, and will you not keep out of ſinne? If not, he will not be your God: But now let every ſoule forſake his uncleanneſſe, and God will come to that ſoule; and therefore that place is marvellous ſweet, *Iſa.*58.8. *You ſhall call and God ſhall ſay, here I am, if that you will forſake your evill courſes.* Thus you ſee you have as faire an offer, as faire a warning as God can propound.

2. As you muſt prepare roome for God, ſo you muſt give him content, let him have his will. Where the King comes, there he will have all according to his minde: ſo it is with God, if he may have his owne worſhip you pleaſe him well, you muſt dreſſe his diſh according to his tooth; but when you put poiſon into his meat, you diſcontent

him, then you doe not give him his mind, you muſt lay aſide all ſuperſtition and errours; then you pleaſe his tooth above all, when your ſoules ſubmit to his truth: *At the name of Ieſus every knee ſhall bow.* This is not meant of the word *Ieſus*, to give a bow with the knee, and a ſtab at the heart: If ſo, why do we not bow at the word *Iehovah*, as at the word *Ieſus*; but the bowing at the word, the ſyllable is Idolatry: And here we doe not give him his minde; but the meaning of it is, that we ſhould worſhip him in ſpirit and truth.

3. As we give him his minde, ſo we muſt give him welcome alſo and entertainment: If you look lowring towards him, and grudge at him and his truth, no wonder but he goe away. This is the ſinne of *England*: We beare an ill will to God and his word, God hath done much for us of this land, *What could he have done more for his vineyard, Iſa. 5. 4. but it brought forth fruit contrary to his expectation*; and therefore marke what he ſaith, *I will take away the hedge thereof, it ſhall be troden downe*: ſo will it be with us. Are we better then the old world? the ſame ſinnes that were found in them, are found in us: *Sodome and Gomorrah on whom God rained fire and brimſtone*, are not our ſinnes as great? and are there not as great ſinnes in us as were in *Ieruſalem*, that was carried away captive? are we better then other Churches, then our brethren that have drunk ſo deeply of the cup of Gods wrath? what are we? I will tell you we are a burthen to God, he cannot beare us, he will thinke his paines well over when he hath deſtroyed us. You know all men are glad when

when their paines are over: ſo it is with God, we are a paine and a trouble to him, and why ſhould God goe continually in paine and trouble with us, who are worthy to be deſtroyed? If his decree once come forth, then ſhall *England* ſeeke peace, and ſhall not finde it. *God will not pitty us*, as in *Iſa.* 7.25. Ah! Brethren, what a heavy caſe is it, when a mercifull God doth ſhew himſelfe unmercifull? when a patient God will be impatient? O beloved! there is a hard time befalling us of England; yet we conſider it not; lamentable is our time. God wept over Jeruſalem a long time: *Oh that thou hadſt known in this thy day the things that belong to thy peace, but now they are hid from thy eyes*: So may I ſay to *England*, their Lord hath wept over it in mercy and patience a long time, but it hath not been taken notice of, God hath hid it from our eyes, what ſhall we doe when his mercy is turned into fury? and his patience into frowning? what ſhall we doe when we have leaſure to conſider what once we did enjoy? we can never prize Gods patience till that we finde the great want of it. Thus then the poore ſoule will ſay: There was a time when we might have been at peace with this patient God, but now it is hid from our eyes: I might have had mercy, but now the gate is ſhut, and not onely ſhut, but locked and barred too. Thus when people refuſe mercy, he ſends the contrary judgement, and then it will grieve and wound our ſoules to thinke what once we did enjoy; but that man that will bid God welcome to his heart, may goe ſinging to his grave.

4. You muſt be importunate with him to ſtay, and to continne, and count it a great favour that he will yet be intreated, *Iſa.*37. *Iacob wreſtled with God*, and thus muſt we doe if we meane to keep him. You that live under the means, and will not walk in them, what great condemnation wil be to you, over to them that have not the meanes, as it is ſaid of *Capernaum*, *Mat.* 18. ſo ſay I to *England*: Thou *England* which waſt lifted up to heaven with meanes ſhalt be abaſed and brought downe to hell; for if the mighty works which have been done in thee had been done in India or Turky, they would have repented ere this; therefore *Capernaums* place is *Englands* place, which is the moſt inſufferableſt torment of all; and marke what I ſay, the poore native Turks and Infidels ſhall have a cooler ſummer parlour in hell then you; for we ſtand at a high rate, we were highly exalted, therefore ſhall our torments be the more to beare. The Lord write theſe things in our hearts with the finger of his owne Spirit for his Chriſts ſake, under whom we are all covered.

FINIS.

THE RVLE OF THE NEW CREATVRE.

GAL. 6. 16.

And as many as walke according to this rule, peace be on them, and mercy, and upon the Israel of God.

THE rule of the new Creature, which is to be practiſed every day, by all beleevers, conſiſting of theſe ten particulars.

Firſt be ſenſible of thy originall ſin & corruption, daily know how it enticeth thee to all evil, & indiſpoſeth thee to all good; groan under it, and bewayle it as *Paul* did, 7. *Rom.* 14. *O wretched man that I am, who ſhall deliver me from this body of death.* Alſo take notice eſpecially of thy actuall ſinnes, or daily infirmities, in thought, word, and

deed, endeavour to make thy peace with thy God for them before thou goeſt to thy bed, by repenting and confeſſing of them to thy God; worke thy heart to grieve for them by ſome melting conſiderations of Gods mercies towards thee, 1 *Iohn* 1.9. by beleeving or caſting thy ſelfe wholly on Chriſts righteouſneſſe, for removall of thy ſinne, and reconciliation with thy God, 3 *Rom.* 22, 23, 24, 25. *Cleave to Gods promiſes of pardon and peace, Iſa.* 43.25. *Rom.* 5.1. *waiting till the Lord ſhall ſpeake peace to thy ſoule, Pſal.* 85.6.

2. The ſecond rule of the new Creature is, get thy union with Chriſt, and intereſt in Chriſt cleare and confirmed unto thee daily more and more, *that thou art a branch in that vine, a member in that body,* 2 *Cor.* 13.3. this may be done three wayes.

Firſt, by daily renewing thy faith in Chriſt, eſpecially that act of faith, by which thy ſoule knits or tyes it ſelfe on Chriſt for ſalvation, cauſe thy ſoule every day in ſolemne manner to act that part, put forth this primitive act of faith in the whole part of thy ſoule. The daily exerciſe of this will increaſe and ſtrengthen the divine habit of faith in the ſoule, and make the ſoule ſenſible of every act of it: By frequent beleeving thou ſhalt feele at thy very heart root that thou doeſt beleeve: ſo ſhalt thou have witneſſe in thy ſelf, *that thou art in Chriſt,* 1 *Ioh.* 5.16.

Secondly, by examining thy heart on what grounds thou takeſt Chriſt to be thine: as firſt, are thy grounds of taking Chriſt a ſight and ſenſe of thy ſinnes, of the guilt, power, and puniſhment of them,

them, and of thy misery by them, *Mat.*9.13. Secondly, are thy grounds of taking Christ, the want of Christ seene and felt at thy very heart, to justifie, sanctifie, redeeme, and save thee, else thou art utterly undone for ever, and lost everlastingly, *Luk.*9.10. Thirdly, is thy ground of taking Christ, Gods free mercy & generall offer of him to any that will take him by faith, *Joh.*3.16. Manifold promises to this purpose; the ground of all these offers & donations of Christ being *free grace, rich mercy, undeserved love, Eph.* 2. 4,7. *Titus* 3.4,5,6,7. Fifthly, is thy ground of taking Christ his sweet and gracious invitation of *such to come to him, as are weary and heavy laden, Mat.*11.28. *Buy of him as have no money, Isa.* 55.1. No worthinesse at all, or desert in our selves.

Fifthly, are thy grounds of taking Christ thus, that as sinfull wretches as thou art have been sought of Christ, and found of him, 1 *Cor.*9.10. Then why may not you; the more cleare thou desirest Christ, the more cleare will be thy title to him.

3. In what manner thou desirest Christ to be thine.

1. Whether thou doest renounce wholly all opinion and conceit of thy owne righteousnesse and desert, *Phil.*3. 7,8,9,10. So that thou commest to Christ empty of thy selfe, very vile, yea nothing in thy owne eyes, unworthy to receive him.

2. Whether thou layest hold on Christ alone with the empty hand of faith, joyning nothing at all with Christ in matters of salvation.

3. Whether thou finde God the Father drawing thy

thy heart after him, *Ioh.6.44. By hungring and panting desires, which will never be satisfied without him, so that the streames both of thy judgement,* 3 *Phil.*18. also *of thy affections,*1 *Cor.*2.2. *Gal.*6.14.

4. If thou takest as a Lord to rule thee, as well *as a Iesus to save thee, Col.*2.6. one which is all to thee;thy wisedome, thy righteousnesse, thy salvation,thy redemption,1 *Cor.*1.3.*thy speciall food,Ioh.* 5.6.*thy rayment, Rom.*13.14.*thy strength;Phil.*4.13. *Gal.*2.20.

5. Whether thou seeke and wait for Christ out of the sense of thy spirituall want and penury, in every ordinance publicke and private, Word, Sacraments, Prayer, Meditation, Conference,not as ones own works of sanctification ; but as they are Gods Ordinances, appointed of very purpose for the manifestation and communication of Christ to the soule.

3. The third part of the rule of the new Creature.

4. Labour to draw and derive from Christ by the pulling attractive force of faith, speciall ability sufficient for the day : First, to performe all duties: secondly,to exercise all grace in the day : thirdly, to resist and overcome all temptations and corruptions which shall befall thee in the day, make thy provision of grace and strength from Christ, every morning fetch so much as you shall have occasion to use all the day long;yea, and in all occasions that shall fall out on the day ; Goe to Christ still for the wisedome that must direct thee; for the holinesse which must carry thee,and characterise thee;for the

shoul-

shoulder that must beare thee: If they be crosses, for the strength that must sustaine them. If they be temptations, performe them. If they be duties, act thy faith daily on the promises of grace and strength, as *Iohn.* 1. 16. *Ezek.* 36. 27. *Isa.* 44. 3. *Zach.* 10. 12. These are securities given thee from God, that thou shalt receive grace through the Ordinances, which are the conduit-pipes, or instruments of conveying the same into the soule from Christ: This is to doe all in the strength of Christ, and to take forth a great deale of Christ into the soule every day: *that not thou, but Christ may be in thee, Gal.* 2. 20.

The fourth part of the new Creature, performe daily duties both in family, and in closet, especially prayer, meditation, conference, reading with intention of affection, with diligence and delight, *Iet.* 48. 10. *Mal.* 1. 14. 1 *Cor.* 11. 24. *To this end watch to these duties, keep thy heart in a good frame for them, Eph.* 6. 18. *undefiled with sinne, untainted with the world.* 4.

2. Take fit time for the performance of all, when thou art dull and sluggish, begin the day with the thoughts of God.

3. Be substantiall with God in all these duties, endeavour to feele every duty at the very heart, enlarging and inflaming thy affections. These be duties of very great consequence, which bring the greatest comfort to thy soule, because they aime at thy soules good.

The fifth rule of the new Creature. 5.

First, fortifie thy selfe every morning against

those speciall lusts, to which by nature thou art most prone and often tempted, as pride, passion, inordinate affections, covetousnesse, by argumenting and reasoning within thy selfe, drawne from the sad effects of it, as disprofit, discomfort, disgrace, &c. Labour to see the unreasonablenesse of thy sinnes discovered unto thee, and make thy soule ashamed of them; for examine and ponder with thy selfe, shall I be proud? then I am sure to have a fall, for pride goes before a fall, and God accounts me as his enemy, for he resists the proud. Shall I be angry? If I let passion in, I shall not keep Satan out, *Eph.* 4. 26. *I shall grieve the holy Spirit of God*, *Eph.* 4. 30. Shall I be covetous? I cannot but be very sinfull, for *the love of money is the root of all evill*, 1. *Tim.* 6. 10.

2. By pondring in thy mind the precepts in Gods book, threatnings against thy sinnes, and judgments of God upon others; as on *Herod* for pride, *Dives* for voluptuousnesse, *Nabal* for churlishnesse.

3. By applying promises of mortification to thy heart, as a plaister to thy soule for subduing of thy corruptions daily, as *Micah* 9. 19. *Rom.* 6. 14.

4. By drawing vertue from Christs death to thy soule, which hath in it a killing force of sin, *Phil.* 3. 10. *Num.* 6. 5.

6. The sixth part of the rule of the new Creature. Let thy heart be strongly fixed on God by trusting on him, *Ps.* 112. 7. *submitting thy selfe to him*, 2 *Sam.* 15. 26. 1 *Sam.* 3. 8. against thy feares, cares, tryals, troubles, afflictions of every day; *for sufficient to the day is the evill thereof*, *Mat.* 6. 31. to the end.

1. To

1. To foreſee prudently thy perſonall trials and troubles, whatſoever they are like to be, *Prov.* 22. 3.

2. Goe hide and lay up thy ſelfe in God, run unto his name; for God is a rocke of ſalvation, whereunto a poore ſoule may continually reſort, God will give command to ſave us, *Pſal.* 71. 3.

3. Eſpecially commit that very thing to God, put it into his hands, whatſoever thou deſireſt to keep, or feareſt to loſe, 2 *Tim* 1. 12. be it life, liberty, name, or friends, maintenance, whatſoever you would have reſolved of a doubt, *Pſal.* 37. 5. or ſupply, if it be want, removed; if it be a croſſe, *Pſal.* 50. 15. together with all other things, *caſt all thy cares, ſorrowes, troubles, feares, on the Lord wholly, Mat.* 6. 31. 1 *Pet.* 5. 7. *Pſal.* 55. 22.

4. Renew thy faith on thoſe promiſes every day, which moſt concerne thy preſent ſtate: As for the promiſes of ſupply, *if thou beeſt in want*, as *Pſal.* 34. 2. *Pſal* 84. 11, *of direction if in doubt; of deliverance if in trouble, of a ſanctified uſe of all, Deut.* 8. 16. *Iam.* 5. 11. *Rom.* 8. 28. *Heb.* 12. 10.

5. Labour to ſee Gods hand in every thing, *Pſal.* 34. 9. *beleeve his love, Heb* 11. 6.

6. Reſigne thy ſelfe to him, *Mat.* 26. 39.

The ſeventh part of the rule of the new Creature, Get a ſavoury reliſh of thy Chriſtian priviledges with which thou art inveſted, as thou art a new creature in Chriſt. 7.

1. Of thy dignity, being the Son of God, the Father of the Lord Jeſus Chriſt.

2. Of thy liberty, being freed out of all thy enemies hands.

3. Of the victory that thou hast in Christ, *to overcome the world*, 1 *Iohn* 5.4. *thou hast victory over the evil of temptation and persecutions*, *Rom.* 8.35,37. by thy faith.

4. Thou hast an hedge of providence about thee, *a guard of Angels*, *Psal.* 91.11. *an inclosure of mercies*, *Psal.* 32.10. *Gods promises are yet of protection*, *Heb.* 13.5,6.

5. Of thy riches, *Heb.* 10.14. 1 *Pet.* 2.6.

6. Of the joyes, which are precious for kinde, plentifull for measure, *Psal.* 16.11. they are *thy Masters joy*. Meditate on these seriously every day, and oppose thy pleasures, profits, honours, which thou hast by Christ, against the profit, pleasure, honors of the world.

8. The eighth rule of the new Creature, *sanctifie God in thy heart daily*, 1 *Pet.* 3.15. *get into thy heart the feare of God*, *Isa.* 8.13. *delight in God*, *Psal.* 37.34.

1. Have serious thoughts of God in his nature, it is this will nourish the divine nature in thee.

2. Labour to admire God in his works, *to taste his love in them*, *Psal.* 34.8. take notice of *Gods anger in his judgements*, *Psal.* 119.120. *Heb.* 3.16.

3. Pray for a heart of flesh, and apply the promises for that very end.

9. The ninth part of the rule of the new Creature. Get a publicke Spirit *to minde the things of Christ*, *Phil.* 2.20,21.

1. Mourne for the sins of the time, call thy comforts *Icabods*, 1 *Sam.* 4.21.

2. Remember the afflictions of *Ioseph*, *Psal.* 137. 6,7. Simpathise with them, pray to God for them.

3 Mind

3. Minde ſignes of the times, as the commoneſt ſignes, contempt of Gods Ordinances, departure of his glory from his ordinances.

4. Incorrigibleneſſe under former judgements, as errours in opinion, declining from the truth of God, theſe precede temporall judgements, *Iſa.6.* 10,11.

The tenth rule of directions.

1. Get thy heart more and more weaned from the Creature, the Creature is empty, its not able to ſatisfie thee fully, nor make thee happy. 10.

2. It cannot ſave thee from judgements, from death.

3. Its of a periſhing nature.

4. The wicked of the world have the greateſt part of theſe earthly bleſſings.

Theſe ten rules are to be practiſed by Chriſtians every day.

FINIS.

4

THE NEVV WORLD, OR THE NEVV REFORMED CHVRCH.

Discovered out of the second Epistle of *Peter* the third chap verse 13.

Nevertheless we according to his promise looke for new Heavens, and a new Earth, wherein dwelleth righteousnesse.

First opened briefly, and some points pourtrayed and propounded before some of the Nobilitie and others in the Country.

Afterwards more fully delineated, and prosecuted before the Honorable House of PARLIAMENT; *May* 30. *An. Dom.* 1641.

And upon the request of some of them, desiring Copies, was limbed up for the presse, according to the maine parts then, and there delivered.

By NATH. HOMES Dr. in D.

LONDON,

Printed by *T. P.* and *M. S.* for *William Adderton*, and are to be sold at his shop in *Duck-lane*, 1642.

Printed by T. T. and

TO THE HONORABLE THE KNIGHTS, AND BVRGESSES, OF THE HOVSE OF COMMONS ASSEMBLED IN PARLIAMENT.

Worthies of Israel,

IN this extreame age (for this last is mostly upon extreames) if I should write nothing but a Title of dedication (as they call it,) I should seeme Cynically to neglect. If I should inlarge the Phylacterie, or Panegyrick of usuall prefacing, I should be thought Pharisaicall, or Parasiticall. If I should relate what relations have been betweene some of you and this Embryon of thoughts, to quicken it to that it is now growne, I might be deemed here importune, & unseasonable if not impertinet. Or if I should take upon me now to implore your forward spirits to doe any thing for the Church or State, I should but anticipate the booke it selfe. Therefore I shall onely spend so much time, paper and words as to assure you, that in and from my best intentions, and affections this discourse is yours, my prayers yours; and what by my utmost abilities, and endeavours I may doe for you, in the Lord is also yours. Your acceptance is onely to reade that, and to beleeve this.

Νήπιοι οὐ γνώσιν πολὺ πλέον ἥμισυ παντός. Hesiod.

this. I know truth will maintaine it selfe. The Lord hath made it a God on earth. Magna est veritas, & prævalebit. *But sometimes her speaker is malig-*
Gal. 4. 16. *ned, for her sake; though an Apostle. The ungram-mar'd world will pinch on the moode and tense, when they cannot gaine say the sence. If the sermon was preached for your sake, and the world prate against mee for the Sermons sake, I hope you will looke upon mee in-nocent and candid in my intentions, for the same reason Solomon favored* Abiathar *that was really in fault.*

* אִישׁ מָוֶת Mortis vir. * *Hee forbare to punish him as he deserved,* becaus (*saith heto him*) thou beareſt the arke of the Lord God before *David* my father, and becaus thou hast beene afflicted in all wherein my father was af-flicted. *If minde my promise of brevitie. Therefore for close.*

The sweet God of heaven blesse his Majestie, the true nobly Nobles, and you worthies in this our Israel for that great good you have done; and the same God prosper you, that the wine of the Churches through refor-mation kept to the last, may prove the best, *to the increase of the Churches joy of feasting, here with her*
John 2. Prov. 9. 1, 2, 3. 4. 5. Isa. 25. 6. Mat. 22. 4. *Christ, in his pure ordinances; Is the earnest prayer of him that is intirely yours in the Lord with all humblenesse,*

NATH. HOMES.

From his unworthy obscure Sindy. Aguſt 4. 1641.

THE

THE NEVV REFORMED CHVRCH.

2 Epist. of Pet. 3. cap. verse 13.

Nevertheleſſe we according to his promiſe looke for new heavens, and a new earth, wherein dwelleth righteouſneſſe.

THat your thoughts may goe *Logically* downe with me to my Text, I ſhall give but a word, but point with the finger, to intimate the way of the Apoſtles method, viz. his ſcope being to cure the immorality of the laſt times, he goes the *Paracelſian* way of Phyſicke. That is to apply hot remedies, to hot diſeaſes. The diſeaſes of the laſt times, being ſcoffing and jearing Verſe 3. at the laſt times, the common walking fire, or ſquib-guns of Hell-Zelotes to flare and flaſh in the face of truth and honeſty. The Apoſtle applies this hot operating *doſis*. That as ſure as the Lord would haſten the laſt day, ſo would hee make it an hot day: as much hotter then the day of judging the old world, as fire would bee hotter then thoſe waters, *verſ.* 5. to the end of the 10.

This therefore ſaith the Apoſtle, ſhould awaken men

before it come. The conſideration, before the execution, as the dawning before the ſunne-riſing; and put men firſt upon a converſation of piety, *verſ.* 11. And ſo ſecondly, upon an expectation of everlaſting felicitie, *verſ.* 12.

Yet ſo (ſaith the Apoſtle) as we doe not looke over, or beyond that wee are to looke for, before that great day, namely new Heavens, &c. And therefore the Apoſtle, like a Cautioniſt brings in the word with a Neverthelesſe. Nevertheleſſe, we according to his promiſe, &c.

You perceive already (I beleeve) that in the firſt word, there is juſt occaſion given, not to ſlight the very *Grammaticall* expreſſion of the holy Ghoſt in my text. As that אבל in Greeke, (to which the *Syr.* ܐܠܐ directly anſwers) ſignifies either Nevertheleſſe, as in our new tranſlation, or an adverſative, or diverſative *But*, as in the old tranſlatiõ, and in the tranſlations of other Churches in their native language. The learned Tranſlators therefore in our laſt tranſlatiõ ſaw ſome emphaticall thing in this ſmall title אבל, that they drew it out into ſuch a length; and perceived no doubt as wee conceive & receive the Apoſtle; that if he had here meant the ſame materiall Heavens, as in the former verſes, he would have ſaid, *And* we expect, and not have uſed ſuch an exceptive, or a word ſo commonly rendred exceptively, & adverſatively, as therby to glance our expectation to an heaven upon earth before the Churches arivall at the Heavens above the earth. And that with a beleeving expectation or hope (as the word in the original ſignifies) and not a conjecturall, or of bare opinion; So that the bleſſed Apoſtle in his illation of this verſe ſeemes to uſe a kind of *Rhetoricall Epanorthoſis*, or correction of "himſelfe; thus, ſay I the heavens ſhall bee diſſolved? "*Neverthelesſe*, ſo underſtand me, as that I ſtill meane we "ſhall have *new heavens, &c. here.* And becauſe naturally mens thoughts are very flat, and their affections dull touching this heaven upon earth, therefore the holy Ghoſt uſeth other flowers of eloquence to dreſſe forth and adorne this glorious eſtate of the reformed Church. Firſt, *a metaphor*, comparing it to Heaven; the beſt conditi-

High Dutch, *Aber.* So alſo *Arius Montan*

προσδοκάω.

on

on that is, becauſe the Churches reformation hath its orig nall thence, and its end of perfection there. And meane while hath the ſpeciall preſence of God there, which is the very forme of heaven. In ſo much as in that reſpect ſome of the Ancients ſaid, Heaven was a qualitie, rather then a place. Some of the pious Fathers.

Secondly, an *Hyperbole*, or high ſounding expreſſion of the newneſſe, or newalty of this ſtate of the Church; calling it a *new* heavens & a *new* earth, as if of another ſubſtance (for ſo *new* imports) of a new ſubſtance. Howbeit the Apoſtle only meanes, *new* in accidents, in qualities, & circumſtances. Yet ſo he ſpeakes to draw on our minds to reach home to a right opinion of thoſe *new* heavens, &c. That there ſhall be ſuch a *renewed* conditon of the Church, as if it were a *new* one. The like expreſſion the Apoſtle uſeth in deſcribing the righteous condition of the renewed Church ſaying, that therein ſhall *dwell righteouſneſſe*, putting the *Abſtract*, for the *Concret*, *Righteouſneſſe*, for righteous men, a righteous people. For no men or people can be purely righteous in this life. That is the prerogative, and incommunicable difference of Heaven properly ſo called.

Laſtly, for a full evidence what is the meaning of this text, let us conſider it *Theologically* in the Divinity of it. *Neverthleſſe* is a diſtinctive particle: firſt, of a new Heaven on Earth, from that above: ſecondly, of the Saints hopes from the worlds. As for *Heavens* and new *Earth*; Some looking on theſe words curſoryly, and with an ordinary eye, have runne away with a confidence that they are to be underſtood of the Heaven of Heavens, and the eternall glory of the Saints there. But theſe interpretors are heavenly wide. For this interpretation is too ſpirituall. For beſides what we ſaid in the Grammaticall conſideration. *A lapide.*

Note here firſt, what neede was there of this commendatorie information of the glorious eſtate of Heaven, which is glimmering in the darke minds of heathens, witneſſe their diſcourſes of the *Elyſian* fields, *Aſtr.* and the

immortality of the ſoule; much more doth it glare in the inlightned minds of the Saints. Laſt of all was there any neede to tell the Saints that in Heaven above dwells righteouſneſſe. Secondly, how or wherein might the Prophets and Apoſtles meane that the heavens of the bleſſed were new, more to the Saints in their ages then to the reſt of all the Saints, who by a continued howerly ſucceſſion, in one place or another are going to the ſame? Thirdly, If Heaven here ſignifies the ſtate of glory, what ſhall wee doe with, or what ſhall wee make of the new earth? Fourthly, if the new heavens here meant, are promiſed new heavens, and with knowne promiſes, and in all ages the ableſt of Gods Church could never parallel to this text any other places then *Iſa.* 65. 17. *Iſa.* 66. 22. as precedent promiſes. And *Revel.* 21. 1. As uttered by S. *John* the Apoſtle, who was Co-Apoſtle, and Coeve of the ſame time with Saint *Peter*, though the time of writing may ſomewhat differ; how ſhall we wreſt thoſe promiſes to meane the heavens of glory? for no violence can doe it, without many manifeſt contradictions.

Other Divines commonly called the *Chiliaſts*, or *Milenaries*, would (as their names import) underſtand this text, of the Martyres reigning a thouſand yeares on earth, as in a particular ſpeciall heaven upon earth, peculiar to them, before they be taken up, ſoule and body into heaven above. But theſe are as wide on the otherſide, and that as farre as earth from heaven, of innumerable particulars that might be alleadged, let us at this time bee content with a few touches. Firſt, for that leading place (as they account it) *Revel.* 20. 4, &c. let us goe no further then the expreſſe text, and thus farre it acquites it ſelfe; Firſt that the text ſpeakes of τας ψυχας των πεπελεκισμενων. *That the ſoules of them (whoſe bodies had beene ſmitten or beheaded with the axe) not their bodies too, ſhould reigne theſe* 1000. *yeares.* And although ſoules oft times in the Scripture do ſignifie the whole perſons, ſoules and body conjunct; yet ſoules cannot ſo ſignifie here, becauſe the holy Ghoſt preciſely and emphatically preventes this by telling us that

Obiect.

Anſw.

the

the axe, or ſome ſuch mortall engine of Martyrdome had diſtinguiſhed the ſoule from the body as farre as Heaven from Earth. The holy Ghoſt intending hereupon, to comfort herein the Church on earth touching thoſe bleeding members. That howſoever to the ſenſes, & opinion of the world, theſe ſlaine Saints may ſeeme to periſh, yet as their bodies are aſleepe in the earth, ſo their ſoules for each moment of Martyrdom and bodily death have 1000. yeares reigning. *i. e.* an eternity of felicity in Heaven, or their ſoules have many yeares felicitie in Heaven till God ſet their heads on their ſhoulders againe, and revnite their bodies to their ſoules.

Seeondly; it is not in the text ἀνέζησαν, they roſe againe, or lived againe (which would have ſomewhat ſounded of a reſurrection of their whole perſons:) But it is only ἔζησαν. They thoſe ſoules lived in Heaven. And although there be in the next verſe, ἀνέζησαν, they lived againe, yet it is about a contrarie ſort of people, and about a contrary buſineſſe. Namely, that the wicked unregenerated world, the meane while had not ſo much as attained to the ἀνάστασιν of *living againe* by regeneration in the ſecond *Adam*, ſince their death in lapſed firſt *Adam*, in whom ſtanding in innocency they were alive. And ſo ſaith the text expreſſely, for the thouſand yeares, *i. e.* the long time the Martyres ſoules had beene, and ſhould be in Heaven, even afore the generall reſurrection; the wicked ſo ill thrift all this time on earth under the meanes of grace that they attaine not to the firſt *reſurrection*, the firſt degree of life eternall to live by converſion. This opinion of Chiliaſme, ſaith a moſt grave learned, & generally approved Divine, as moſt hath beene in Chriſtendome, is contrary to the generall and univerſall faith and beliefe, profeſſed by the Church, in *Iohn* 5. 28. 29. as hee quotes the place. And therefore it made the Church of God a long time to doubt of the authority, and authentie of the booke of the *Revelation*. Even ſo long as unskilfull interpretours wreſted it to this opinion.

Object. *Anſw.*

Pareus, on *Revel. Haec opinio eſt contra fidem catholicam.* Iob. 5. 28. 29. Let him that wil be ſatisfied in this poine reade that learned *Pareus* on *Apoc.* 20. where beſides his comment, he hath exquiſite tracts and particular diſputes of the point.

We are not deſirous to conceale that many of the more pious *Object.*

pious and learned Fathers were led away with that opinion.

Answ. But then let us have leave to note the levitie of the cauſe, and the ignominie of the event. The cauſe was a meere credulouſneſſe of the later, believing the report and opinion of the former. *Auguſtine* believes *Victorinus Pictavienſis*. He *Dyoniſius Alexandrinus*. He *Hegeſippus Epiſcopus Egypti*. He *Tertullianus*. He *Irenæus*. He *Juſtin Martyr*. (at leſt theſe were the men if the order not ſo exact, that handed this tradition from one to another.) And the laſt man on whoſe ſleeve they all hang the chiefe of their beliefe in this point (as *Irenæus* confeſſeth) was *Papias*, whom they conceived to have beene Saint *Johns* hearer. And ſo (as they intimate) knew Saint *Johns* minde and meaning to leane that way. But as the text in that 21 of *Revelat.* ſhewes that Saint *John* did not ſo meane; ſo *Papias* was not a hearer, or ſeer of any of the Apoſtles, and therefore not of Saint *John*: So hee confeſſeth himſelfe,

In exot. Sui operis. Ἀκριβῶς γὰρ συνῆκεν ὁ ἀνὴρ οὗτος γοῦν δῆλος τῇ ἰσχυρᾷ ἀναγνώσει

"ſelfe, *Euſebius* ſaith, that *Papias* the firſt Authour of "that opinion was a credulous man, and apt to receive "fables for verities. So hee; Therefore Saint *Hierom* juſtly confuted him, and his followers. And ſo in all ages following their times are recorded in the moſt judicious and pious eccleſiaſticall writers moſt juſtly confuted as guilty of a groſſe error in that reſpect. And for mine owne part, I ſee not *Cui bono*, to what end any ſhould bee zealous for the opinion. I would willingly know of the late Arminian ſect, why they are ſo hot for it? And of thoſe Anti-Arminian orthodoxe, that ſeeme to hearken this way whether this Tenet may not dazle their ſight from ſeeing and looking after that more generall reſtauration of the Church of Gods pious ones, whiles they ſtare ſo after a ſurmiſed & imagined comfort of the ſmall handfull of Axe-hewen, or bloodſhed martyrs. And untill then, that I receive that ſatisfaction, and an anſwer to other doubts, I ſhall deſire by the leave of charitie to hold

Lib. 3. Hiſt. cap 33.

Toſan. Cenſ. patrum.

Fox. Act. and Mon.

hold where I am againſt Chiliaſme, with modeſtie.

As for this text of *Peter* it ſeemes farre enough from that opinion. Firſt, becauſe Heaven and Earth are diſtinctly named, and heaven before earth, as the chiefe of that newneſſe here meant. Secondly, this newneſſe was firſt in theſe expreſſe termes primarily propheſied to the Jewes (though participatively to the Gentiles,) and that after *Iſaiah* had propheſied, their captivity, ſhould ſeeme as a comfort to them. And to them now ſcattered, and to the ſame purpoſe, mentioned againe by Saint *Peter* here. But if this new heavens, &c. ſhould bee promiſed onely to Martyrs reſiſting to blood from how narrow and particular, and ſad a Topick place or argument would theſe intended comforts bee drawne. For wee ſee how few or none of the Jewes have beene Martyrs hitherto, and how forlorne their condition hath beene, and ſo unfit to here of greater miſerie, as a way to ſo ſhort and particular a comfort, with the reſtored Church of the Gentiles, in that kind.

Iſa. 65. *Iſa. 66.* view the contents, and after the method of the chapter, how Iewes and Gentiles are put together to receive theſe promiſes; but the Iewes are put firſt, and as the principall, the Gentiles as acceſſory partners.

Wee muſt therefore fly in the middle Region, goe in the middle path. *Medio tutiſsimus ibis.*

We therefore by new Heavens, and a new earth, underſtand *a new forme of worſhip*; religion in the expreſſion thereof reformed, brought more cloſe to the rule of the Goſpel, made more ſpirituall, and *heavenlike*; and *earthly* men made new, changed, turned into new creatures by the power of Religion ſo reformed. And thus in divers places heaven ſignifies religion, and earth, the perſons religioniſed. *Mat.* 13. oft. Epiſtle to the *Epheſians* oft, chap. 1. verſ. 3. chap. 2. verſ. 6. chap. 3. verſ. 10. chap. 6. 12. Becauſe the externall worſhip is a type of heaven, *Pſal.* 15. *Heb.* 8. 5. *Heb.* 12. verſ. 26, 27. *Hagg.* 2. 6. In which two laſt places, where it is ſaid, God ſhooke once, and would ſhake againe heaven and earth; the Lord alludes to mount *Sina*, that thereby thunder and lightning and earthquake, hee ſhooke the heavens materiall; and ſpirituall, the law, and tables when he delivered them, and the earth, materiall, and metonimicall or metaphoricall, the.

Exod. 19. 16.

the men. *Moſes* and the reſt trembled, and ſo at the giving of the Goſpel, by the ſufferings of Chriſt, the heavens and the earth ſeemed to be moved. The Sunne eclipſed, the earth trembled, the heavenly temple rent, the beholders quaked: And at the giving of the ſpirit for extraordinarie gifts as ſeales of the Goſpel, there was a ſhaking of one of the lower heavens, the ayre (as Saint *Paul* calles it an heaven) by reaſon of a mighty wind. So that this ſhaking ſignifies all one with making, and creating new heavens, &c. And to doe this *according to his foregoing promiſe* is to doe it according to *Iſa.* 65. 17. *Iſa.* 66. 22. and *Hagg.* 2. 6 *In the expectation of which* Saint *Paul. Heb.* throughout the Epiſtle. And Saint *John* throughout the booke of the *Revelation* joyne for this *new* ſtate of the Church, being then but begun, and in part, and here and there but in a few particular places in compariſon of what ſhould be for future, when Jewes and Gentiles ſhould both come in; and in regard that this begunne newneſſe ſoone ſuffered much eclipſe and interception, o're it ſhould for future, therefore the Apoſtle *Peter*, and the reſt of the Apoſtles looked beyond that to a future perfection.

Heb. 12. 18. to 28.

As for the *righteouſneſſe* that ſhall inhabit in this new eſtate of religion and men, it is queſtioned by ſome, whether the righteouſneſſe of Chriſt as more promulgated, or the righteouſneſſe of men, as more practiſed bee here meant? But the rules in ſubordinate things are not contrarie: therefore nothing hinders but both are here meant. And by reaſon of their Connection muſt be.

First, Its here meant that Chriſts righteouſneſſe ſhall bee more revealed unto men, and into men. *Rom.* 1. 17. And Chriſt being made unto them righteouſneſſe, hee ſhall alſo bee made unto them wiſedome, ſanctification, and redemption, 1 *Cor.* 1. 30. For when the grace of the Goſpel appeares not onely unto men, but into men, *it teacheth them to deny all ungodlineſſe, and to live godly righteouſly, &c. Tit.* 2. 12. And theſe righteouſneſſe, or righteouſneſſes in the deſcent, ſhall be a towne dweller, a free

Deniſon

Deniſon of this new world, and its kingdomes. A free-holder, in feeſimple.

The text being thus opened, you may perceive the ſumme of it to be a divine Coſmography, or a divine deſcription of a ſpirituall new world.

In particular, wee may note firſt, the Antipodes, the contraries to the inhabitants of the Eden, or more glorious tract of this new world: And theſe are pointed at in the *Neverthleſſe*. What ever the world thinke, whether ſcoffe, or not ſcoffe. Have a vaine hope or no hope; or what ever meere good ſtates men, or generall honeſt minded men, touching only an heaven above. Yet *We: Neverthleſſe we looke for, &c.* So that this antitheſis diſtinguiſheth theſe diſcoverers of the new world from their hope, and the object thereof.

2. The Hemiſphere of the new found land of this new world. And that

1. By the ſubſtance { Heaven. / Earth.

2. By the Accidents or qualities, or properties of both.

1. The Noveltie or newneſſe.

2. The Equitie or righteouſneſſe.

So that as in the morning you heard handled by my predeceſſor, the *Architectonica*; the building of the new houſe of the reformed Church. So now I am to preſent you with a map of the *Coſmographie*, or diſcription of the new world of the Church. Out of *1 Chron* 28. 10 By Mr. *Symonds.*

A Map, I ſay, one map (not ſeverall particular ones) and upon that to diſcourſe, or at the bottom or margin thereof to ſet downe the hiſtorie thereof.

This one map, is the generall theſis, or doctrine I ſhall draw out of all the parts of the text, or wherein I ſhall draw together all the parts of the text, thus:

What ever the world vainely promiſe themſelves, yet the godly in all ages hope for new *Heavens* and a *new Earth*, of a righteous reformed Church, according to Gods promiſe. *Doctrine.*

As for our hiſtorie or diſcourſe to be added or annexed to this doctrinall map, it conſiſts of the explication, vindication, probation, demonſtration, and application of if.

Firſt, *Explication* (for the illation of the Doctrine from the text is moſt plaine, I neede not inſiſt upon it.) The knot is, how the godly in all ages expected a reformed Church, which we explaine thus: That as upon the *Firſt fall*, God made the firſt and grand promiſe of raiſing the Church; ſo ever and anon as the Church tooke ſome wrenches of her old hurt, ſo the Lord renewed, and inlarged the firſt grand promiſe. When the Church received a ſecond blow, in the murther of *Abel*, the Lord bound her up, with the birth of *Seth*, and a propheſie upon him. *And Adam knew his wife againe, and ſhe bare a ſonne, and called his name Seth. For God* (ſaid ſhe) *hath appointed me another ſeede in ſtead of Abel, whom Caine ſlew.* When the Church in *Seths* poſteritie grew ſore ſicke, then the Lord cheered the Church in *Noah*. *Hee ſhall comfort her, with thee ſaith the Lord will I eſtabliſh my Covenant.* When by the drowning of the world, the Church was almoſt fallen into her grave, then the Lord raiſed her to life by a gratious promiſe to that moſt eminent Son (*i.e. Melchiſedeck*, King of *Salem*, and of righteouſneſſe.) When the Church fell from the buildings of the tower of *Babel*, that ſhe was confounded in her language, like one ſpeechleſſe, or amazed with a fall, then God renewed the grand charter of the firſt promiſe with inlargements to *Abraham* and his poſteritie. And at the ſame time that it was propheſied and after performed, that the Church ſhould ſinke as low as the clay pits, and brick kilnes of Egypt, was it promiſed, and after proportionably performed, that ſhee ſhould be advanced by Gods power in *Moſes*. When the Church was lapſed, by *Elies* ſonnes, *Samuel* is choſen, and manifeſted by ſpeciall ſignes that that the Lord had appointed him as a ſupport to the Church. When things declined by *Samuels* ſonnes, and the ill propping it up by *Saul*, then *David* was promiſed, as a ſure and perpetu-

Gen. 3.

Gen. 4.25.

Gen. 6.2.
Gen. 5.29.
Gen. 6.18.

Gen. 9. 26. 27.

Gen. 11.

Gen. 12.

Gen. 15.
Exod. 12.
1 Sam. 2.
2 Sam. 3.19.
20. 21.
1 Sam. 8.
1 Sam. 13.14.

all

all ſtay, in himſelfe and his poſteritie. Finally, when the Church had that great blow in *Babylon*, whereof ſhee lay ſicke ſeventy yeares, then was Chriſt promiſed, the *magnus inſtaurator*. The ſtay of all ſtayes for ever. So that when Chriſt came, and began the new Teſtament, was *Mirabilis annus*, the admired period of the Church. All thoſe periods of reſtoring and comforting the Church in the Old Teſtament were but *praludia* prefaces to this one of Chriſt comming in the New Teſtament. But this great reſtitution of the Church of the New Teſtament hath ſeverall particular periods before it come to that *inſtaurationem maximam*; O that greateſt and inaugmentable reſtitution at the end of the world. For that is called (and well may) a *reſtitution*. *Whom the heavens muſt containe until the time of reſtitution of all things*. For Saint *Peter* had ſeene one great period of the New Teſtament reformation, from his fiſhing to his fiſhing after men (as Chriſt promiſed and propheſied) yet he thinks not that the foregoing promiſes of the Prophet *Iſaiah* were yet quite emptied. Some payments yet due, ſome of the fatt, and ſtrokings of theſe *breſts of conſolation* yet to be milked out. *Neverthelesſe we looke for new heavens, &c.* And Saint *Iohn* the longeſt living Apoſtle after Chriſt, had ſeene more of the effect of Chriſts reſtoring the Church; yet doth hee propheſie in the *Revelation* of ſeven particular periods of the Church of the New Teſtament to come; in the ſeven ſeales, the ſeven trumpets, ſeven thunders, and ſeven viols. All which in briefe, for our underſtanding them in ſhort, may be reduced to theſe two heads.

Dan. 9. All the chapter.

Acts 3. 21.

Iſaiah 66. 11. Some thinke Saint Iohn lived till neere an 100. yeares after Chriſt.

First, That from Chriſts time, till our time was the Apoſtolicall reformation, particular, and interrupted. 1.

Secondly, that after this time or not long hence (as we ſhall ſhew more after, in the uſe of examination:) That Apoſtolicall condition of the Churches reformation, that hath beene but in few places or Kingdoms here and there, and with many interruptions, tranſplantations and the like, ſhall from thence forward be univerſall (as wide over the face of the earth, as God will ever have it) and as continued 2.

Mat. 24. 14. *The Goſpel ſhall bee preached to all the world.*

tinued and uninterrupted, as is ſutable for a Church not yet in heaven it ſelfe.

2. *Vindication.* Becauſe a doubt riſeth out of this explication, we inſert this next before probation.

Obiect. *Obiect.* The objection is, that if there be ſo many degrees and periods of the Churches reformation, how ſhall each age know how much belongs to their time.

Anſw. *Anſw.* The anſwer is, that firſt, to each age to which belongs a perticular promiſe, God gives a ſpeciall light, to compare the promiſe and the event together. Secondly, by conſideration of evens yet unfulfilled in former ages; Antichriſt not yet pulled downe. The Goſpel not Iſa. 30. 20. yet preached to all the world. The Jewes not yet converted. That the Churches teachers ſhould be no more driven into a corner.

Thirdly, that as Saint *Iohn* hath meaſured out the changes of the Church by periods, of halfeings; *Daniels* great period for his time to Chriſt (which was about 490. yeares) diſtinguiſhing them into about 250 yeares. So the Church (that caſteth up far greater peeces of chronologie) may the more eaſie account how the Church paſſeth through any of her ſeven two hundred and fifties, eſpecially of the firſt ſixe; ſo plainely noted by Saint *Iohn* by ſeverall events and circumſtances. For as Eclipſes of the Sunne or Moone, or ſuch remarkable events, are the *Time-markes* of cronologie, that in computation of hundreds of yeares, not one yeare is loſt. So the ſevens of events ſet downe by Saint *Iohn*, are the ſtages of the courſe of times moſt eaſily pointed at.

3. *Probation*, wee goe no further for proofe then Saint *Iohn*, *Coeve*, and of the ſame time with Saint *Peter*, who alſo was told by the ſpirit of God, that though the promiſes of the Prophet *Iſaiah*, touching the new created heavens were to be fulfilled in this life, that yet the events were yet to come. And therefore that the Church might know them more diſtinctly, Saint *Iohn* ſets them downe more largely, ſo as in every verſe throughout that 21. chapter of the *Revelation* (wherein hee handles the point) there

there is a plaine argument, that Saint *Iohn* cannot bee understood of heaven above (as some would) but of the new heauen here below.

4. *Demonstration*, the reason why the Church hopes, is in regard of God. The reason why the Lord gave the Church that ground of hope, is in regard of the Church.

The Church hopes, in regard of God. *i.e.* in regard of his promise to the Church. There would be no looking, no sight, if there were no colour and light, no ground of word, and a Prophet or an Apostle from heaven to giye light of it.

And the Lord makes those promises by the Prophet *Isaiah*, and gives us more light of them by his Apostles, in regard of his compassion to the Church,

To remove her evills.
To promote her good.

To remove the evils of the Church, *viz.* { Nothingnesse. Childishnesse. Rustinesse.

That the Church might not decline either towards nothing, or childishnesse and foolishnesse, or rustinesse, and sinfulnes. For what is originail to the Church, the Church is inclined to be actuall in, if she be in her declension, not in her spirituall augmentation.

By *Adams* fall was the grand wound given the Church, to make her decline, to breake her, and imprayre her perfection, yea and at first almost brought her to nothing. So then God made the Church the first grand promise to put her in hope, that as long as the world stood shee should not turne into nothing, she should not bee annihilated.

After this, all the times of the old Testament, especially of the Fathers, the Church grew so childish, that nothing but rudiments, the rattles of the ceremoniall law, the guilded corners of things, shaddowed landskips of things, would give her content. Of these the Apostle speakes in his Epistle to *Galat.* Therefore least the Church Chapters 2. 3. 4

shoulde rest in these, the Lord by his Prophts in the old Testament, propheſied and promiſed a more excellent eſtate under the New Testament.

Finally, when this time was paſt, that the New Testament was begun, the Church no ſooner obtained ſome reſt from perſecution, but ſhee grew ruſty with ambition, contention, and other aberrations, both of opinion, and practiſe. As is apparent ſoone after *Conſtantine* the great his time: and neerer both of times and places, how reſtineſſe cauſeth the Churches ruſtineſſe. Therefore that ſtill the Church might hold up her head and looke beyond all theſe things, to a more glorious condition then the world could afford; the Lord by the Apoſtles ſet before them the promiſes of the new heaven and earth.

See *Fox* Acts and Mon. in *Conſtantine.*

1. By Saint *Peter*, in text.

2. By Saint *Iohn*, inlarging and inculeating them, in *Revel.*

Becauſe *vice versâ*, by a retrograde motion, from ruſtineſſe the Church will decline to childiſhneſſe. Ruſt weakens the mettle, ſinne weakens the ſoule. And ruſty old age makes a man twy-child. And from childiſhneſſe will the Church decline towards nothingneſſe. In *Rome*, if not nearer this may be ſeene. From abundance of ſinfulneſſe, through eaſe and idleneſſe the Church grew to abundance of ceremoniouſneſſe. From thence, ſhe fell into idolatrouſneſſe, and ſo farre ſhe went there, ſhee became utterly nothing.

To prevent therefore ſuch a gradation, and diſſolution of the Church; both in regard of his owne *Compaſſion*, and in regard of that *impreſſion* hee hath made upon the Church, hee hath promiſed to lend her his aſſiſtance to raiſe her to this glorious condition.

In regard of his *Compaſſion*, for if when the Church wanted no goodneſſe, he promiſed her greatneſſe in Paradiſe, much more now in more diſtreſſe, that ſhee hath in bulke a greatneſſe, but wants goodneſſe, will hee promiſe it, and performe.

In regard of that *impreſſion* the Lord hath made upon the

the Church, for if God hath ſtampt on nature a generall abhorring of *vacuum*, of a voyde place, emptie of any naturall body (for that would breake off ſome linckes of the chaine and faſt dependance of the naturall univerſe, and cauſe a ſelfe annihilation of nature more or leſſe;) And therefore nature hath deviſed many *changes*, (generation, corruption, alteration, augmentation, diminution, locall motion, and that of particular bodies, contrary to their owne proper natures; as water to aſcend in a pumpe, Aire to deſcend into the earth, in an earthquake) to ſhift her naturall ſonnes out of the way upon attempts of *vacuum* that none of them may periſh: how much more is there an impreſſion of grace on the Church, of abhorring this leaſt ſelfe annihilation, or looſing any of its ſpirituall perfection; and is moſt loth to be worſe, but deſires to be as much better as ſhee may. Therefore, as the Lord helpeth the naturall world to conſerve it ſelfe, ſo hee helpeth the Church by efficacious promiſes, to ſuſtaine her ſpirituall condition.

2. To promote the Churches good, *viz.* { To draw on the Church. / To draw up the Church.

To draw on the Church in patience and holineſſe. So runnes the context with the ſucceeding verſe; *Wherefore (beloved) ſeeing that ye looke for ſuch things*, (*i.e.* promiſed new heavens & earth, as it is in the text) *be diligent that ye may be found of him in Chriſt, without ſpot and blameles.* Compare with this that of the Epiſtle to the *Hebrewes*, *Wherefore ſeeing we are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſinne which doth ſo eaſily beſet us, and let us runne with patience the race that is ſet before us, looking to Ieſus, the authour and finiſher of our faith.* As a parent promiſing his married children to bee a daily friend to them, to build their decayed houſe new for them, and to make every thing new is a great incouragement to them more patiently to beare the deprivation of their parents perſonall preſence and the combrance of the many cares and *troubles in the fleſh*, (as the Apoſtles ſpeakes) attending on marriage; ſo Chriſt perſonally

Heb. 12. 1. 2.

1 Cor. 7. 28.

ly, being gone into heaven, till the full reſtitution of all things, promiſing his children to build them a new
Revel. 21. world, or a new citie, *i. e.* many houſes, and to make all ſpirituall things new for them; it doth much ſtay their hearts: It makes them hold up their heads *as after a redemption drawing nigh; as after a recovery to life, after a*
Rom. 13. 11. *lying at the point of death.* As a travellour, the more hee ſees the approach of his journeyes end, the more hee is cheared; ſo ſpiritually in this.

2. To draw up the Church, to make her as more heavenlike, ſo more heavenly. And that in her judgement, as well as her deſires. For if an eſtate of the reformed Church on earth, be called heaven, & compared to a new heaven, how excellent is heaven it ſelfe, which is the patterne & exemplarie cauſe it ſelfe which this lower heaven doth but imi-
Acts 3. 21. tate? If the gates of the materiall temple were beautifull, how beautifull is that temple of heaven, where God himſelf is immediately in fulneſſe of glory, *whoſe maker & builder is God*?
Heb. 3. 4. If one part of this new heaven be ſo glorious,
2 Cor. 3. 5, 6. viz. the Miniſtrie of the Goſpel, in ſo much that the miniſtrie of the law, in the Moſaicall Church, had no glory in compariſon, how tranſcendent is the glory of the
1 Cor. 2, 8, 9, 10. whole ſtate of glory? If eye had not ſeene, nor eare heard, nor heart conceived the excellency of the Goſpel, till God revealed it experimentally by his ſpirit; much leſſe can it be apprehended what are the heavens of glory, till we pertake of the glory in heaven. And as theſe propheſies and promiſes doe make the Church more heavenly in her apprehenſions, ſo in her affections. As woings make lovers minds betrothings, betrothings make them minde marrying; ſo theſe woing and betrothing reſtitutions doe cauſe the Church to long for that condition, when the
Revel. 21. Church ſhall be as a *bride ready trimmed* to be fully married and enter into heaven to ſup with the lambe, Chriſt Jeſus her husband, in glory. As the more ſucceſſe the ſayler hath in his voyage rounde the world, the more acquaintance he hath with, and delight in the new hemiſpheres, of the heavens, and new conſtellations of ſtarres; ſo the

fur-

further the Church on earth goes with her *full-faith* of *knowledge*, *faith*, and *hope* of the new militant Church on earth, the more ſhee will diſcerne and deſire the laſt and beſt heaven of heavens.

πληροφία Συνεσίως coll. 2. 2. πίστεως Heb. 10. 22. ἐλπίδος Heb. 6. 11.

This Doctrine being thus inferred, explained, vindicated, proved & demonſtrated, is uſefull for

- Inſtruction.
- Examinatiõ.
- Humiliation
- Conſolation
- Exhortation

First, for Inſtruction, or information of the judgement, in three things.

1. That the thoughts and hopes of the world are very much at rovers, and randume, beſides and aſquint from the common cauſe; the Common good. So the Doctrine (cloſely grounded on the text) *whatever the world promiſe themſelves, &c.* whatever they tinck, or thinke, they think not as the godly, hope not as the godly, intent on the common good: yea who can gueſſe what their vaine thoughts or hopes are? *The common good, or evill of the Church is nothing to them, ſo they paſſe by. Lam.* 1. 12. If they bee preſented with conſiderations of Divine juſtice, future judgement, in caſe of non-repentance; at theſe either they mocke, or are as ſtupified, through wilfull ignorance. So our Apoſtle in the beginning of this chapter before the text. They returne to their former walke in their own vomit, or common mire, or ſalt marſhes of the world, *ut juvat immenſo ſpatiantem vivere Cælo*, like vaine-headed men in a walke, whiles they ſee moſt of heaven, they thinke leaſt of heaven. If their ſpirits be awakened, they turne their edge the cleane contrary way. If a Rome (as one once ſaid in an Apothegme) be to be ſould, theſe worldlings theſe *terræ filij*, theſe roving archers are the men that ſet the price on her. A *Machiavellian* a tribe of friends, a kingdome of common good, for his own ends. For he holds cloſe to his *theoreme*, or rule. *Pereant amici, modo intercidant inimici.* He is at the ſame paſſe to put off at a low price, ſome few great ones, as many inferiour ones.

Jer. 4. 14.

Now he can as trimly act the Judas. If the K. of the Jewes may be bought and sold, for *Quid dabis* at a rate, he will betray him. These are the Popes Merchants and Markets, and his butchers shambles, to deale *in slaves and soules of men*. But one the other side let these worldlings meet in the face any opportunitie of advancing the common good, to bind up the wounded *Levites*, to preserve many a poore Sosthenes from beating, *like Gallio, they* care for none of those things, especially if the businesse of so great consequence as to rebuild the decayed temple, they stick heavily & answer lazily, *The time is not yet come to set about it*. If a church a Kingdom should put themselves into such mens hands, intrust themselves with such moles how profoundly and remedilessely might all bee betray ed. And therfore it is not a small mercy, that the Lord hath found out so many worthies of *Israel*, to be faithfull to *Israel*.

Revel. 18. 13.

Acts

Hag. 1. 2.

2. Thing wherein this Doctrine doth *instruct* is this, It is the common condition of godly men, that though they dwell in the heavens of the Church on earth, as long as they dwell in the old heavens, in that state of the Church that is old in comparison of the new to come, they shall bee where there is a want of righteousnesse. There will be store if not of corporall, bee sure *of spirituall wickednesses in* * *heavenly places*. This heaven is seamed and fringed about with Hell. Things are not right, there is a want of righteousnesse in the * abstract So when the godly dwell in Egypt, in Babylon, still they found righteousnesse to bee a Phœnix a scarce bird. Alwaies thus it will be (be we contented with old things as long as wee will; I meane still the old Heavens:) either, there will bee a defect of righteousnesse; Or, a defection from righteousnesse; Or a disaffection against righteousnesse.

Ephes. 6. 2.
* So Greeke Εν τοις επουρανιοις.
* Psal. 12. 1. *Hebrew* זלות *vilitas.*
Gen. 15.
Zech. 1.
Psal. 137.

A defect of righteousnesse, either men will bee ignorant, or negligent of righteousnesse. Ignorant, when men looke not after the righteousnesse of God (the originall of all righteousnesse) *but goe about to establish their owne righteousnesse, and so doe not submit to the righteousnesse of God*. Thus it is with men, when they are blind at the

Rom. 10. 3.

Doctrine,

Doctrine, or fumble at the practiſe of righteouſneſſe. So ſtubborne Papiſts, and ignorant ſottiſh Proteſtants; they ſeeke a righteouſneſſe in blankes: as that they meane no hurt. In negative *Phariſeiſme, they are not this nor that*: In things of no life, or activitie in themſelves, *viz.* in performances, *as theirs, wee have faſted.* And that *often too* (though too oft to bee good) However; Performances of duties, are good praiſes not payments to God thankeſgivings to God: No ſalvation given to men. For they all are nothing in themſelves, though done never ſo well, but as they finde and center upon Chriſt: And it is common with the moſt of men to build their falſe righteouſneſſe where the neſt may eaſily bee pulled downe. Vpon ſome non cauſes, ſome meere probables, or ſome peeces or fragments of obedience, ſome care of the ſecond Table with neglect of the firſt, or contrariwiſe: To ſeeke righteouſneſſe, or put righteouſneſſe in any of all theſe, is as vaine as to ſeeke waters in the Mill-ſtreame, when they are exactly pind up in the Mill-pond. *If the fountain of Chriſts righteouſneſſe be not opened* upon the *uncleanneſſe of men*, how ſhall they be waſhed righteous in perſon & nature. And if not righteous in perſon & nature, how ſhall they practiſe any righteouſnes towards men, as a righteouſneſſe? much leſſe can they doe any performances of religion ſo rightly as to make of them any ſmall peece of righteournes. *Abell by faith, i. e.* in Chriſt, *offered an acceptable ſacrifice.* Firſt, *Chriſt is made to us righteouſneſſe*, before wee can make or doe any thing, ſo as we may *glory in God*, or take comfort in him, and not in our ſelves. 2. Negligent of righteouſneſſe, when men know of the fountaine Chriſt; of the Scriptures, the promiſes, the cocke to let goe that fountaine of faith, the only hand to turne it; yet are of a ſluggiſh nature and practiſe: ſtrive not to be eminent in righteouſneſſe, eminent in the aſſurance and application of Chriſts righteouſneſſe, and in the inſurance and warranting that application by the evidence of a converſation of righteouſneſſe as a Chriſtian. I ſay this ſort at moſt, ſtrive not to be eminent; *to beleeue confidently*; to walke *accurately*;

Iſa. 58. 3. Luke 18. 12.

Iohn 5. 39. 40. Obſerve well and ſpeuzate the word *ſearch* is to bee read indicatively as a relation, rather then imperatively as a command. Compare the 39 and 40. verſes together it will eaſily appeare. Zech. 13. 1. Gen. 4. Heb. 11.

1 Cor. 1. two laſt.

Heb. 10. 22. 23. Epheſ. 5. 15.

nally; but alongas contented to live as bed-ridden Chriſtians, from hand to mouth. No good ſuit to their backs, of Chriſts righteouſneſſe, by application. No good glaſſe upon that ſuite, or profeſſion of Chriſt of more holy and innocent converſation. No good warmth by putting on of Chriſt, as by the ſpirits infuſion of abundance of grace. This Spittle or Hoſpitall of pittifull Chriſtians; theſe impotent profeſſors (grant they be true) improve not their ſtock. And ſo at every turne of great expence of much faith, and hope, and prayer, in a ſickly time of feares and afflictions, they are found to bee exceeding poore.

A defection or declining from righteouſneſſe more and more appeares oft in this old Heaven. As when people and Miniſters, the ſtarres, and the ſtarers after them erre from the right doctrine, and doctrine of righteouſneſſe; when they diſlike the puritie, power, and plenty of it: what neede (thinke they) ſuch grinding the edge of the ſword of the ſpirit the word ſo thinne? what neede ſuch nice and cloſe dividings by it? And leſſe of any preaching will ſerve (once a day enough of conſcience, *i.e.* of their conſcience and enemy to the rule of conſcience,) leſſe profeſſion is enough, unleſſe men will be too forward. They like a mixture that may abate the acrimonie of ſound truth, as not induring truth in the ſimple. Therefore the ingredients theſe men give and take, in the mixture are ſmokey diſtinctions, popiſh evaſions, carnall pretences, phariſaicall colluſions, human rules and traditions, fleſhly formes of worſhip, ſeeming pretences of flattering devotions, by all which to blinde the eyes and puddle the ſtreames of the Scriptures (*& fibi res, non ſe rebus ſubmittere.*) For they make the Scrptures by violence to juſtifie theſe, not to try theſe, juſt by the Scriptures. This packe of heard of men, are like horſes that firſt pounce, or plunge with their feet, and mudde the water, and then drinke. They put in their corrupt ingredients to the word, or doctrine, and then give it, and take it to drinke.

Heb. 4. 12.

2 Tim. 4. 1.

Thirdly, the want of righteouſneſſe in the old heaven appeares

appeares by a frequent disaffection to righteousnesse, to deale, and to unrighteously doe set against, and abuse righteousnesse, to bee unrighteous both against God and man.

First, against God; Father, Sonne, and Holy Ghost. The world will smite *God*, by oathes, cursings, imprecations, blasphemies: God never wronged them; he that is wronged by them, was the maker of them. *In him they live and move, &c.* against whom they move and live so wickedly; they debase and vilifie God to his face. They preferre every creature, yea every sinne they have a minde to commit, above God himselfe. To commit spirituall adultry, idolaterie, in preferring the first, and witchcraft to love, and put confidence in the devill in preferring the second, is nothing with them. *God is good, and doth good* to them. And they are evill and doe evill against him, as a meet requital. As for *Christ*, if they do not sweare by his precious wounds, passion, body, death, sacramentall bread, they will be sure to slight his merits, his sufferings as things of no necessitie or use to them. His Gospel to them a pack of fables, no more faith and credit (to speake of effectuall faith) doe they give to it. As once a Bishop one of the Popes said: how great a gaine have we "made of this fable of the Gospell? They live as if they should never dye, and die as if after that they should never live. As another of the Roman Bishops a Pope was unresolved at his last dying pillow. Saying, now I shall "(saith he) be resolved of three things. 1 Whether there "be a God? 2. Whether the soule bee immortall? "3. Whether there bee an Heaven and Hell? And for the *Holy Ghost*, they will jeare and scoffe at that holinesse that is wrought in mens spirits, by that holy spirit: yea hating, and opposing all holy profession and conversation.

Acts 17. 28.

Psal. 119.

Heb. 10. 29.

Secondly, they are unrighteous against men, both themselves and others. They will put out both their own eyes to put out one of their godly neighbours: like the Philistins that stopped *Isaacks* * wells, to their owne hurt

* A fountaine and an eye in Hebrew, called by the same name עין

as well as his. They reproach religion as fast as they can wherein they doe as the Roman that cut off the bridge he stood on, although hee must needs fall into the river himselfe, so as hee might drowne his enemies. Religion and profession, is the bridge to carry them over the lake of hell to heaven, yet its no matter, they will cut it off by sharpe sarcasmes and derisions, that by their good will there should bee no such conscience-troubling profession upon earth Therefore they let flee freely at others, that seeme to have any thing of God in them. These worldlings, these *earth, earth, earth*, (as the Prophet speakes) all dirt, will bedaub the Saints most odiously. They will *smite them*, as *Ieremiah with the tongue*. Name-blast them. They will smite them in the body, as Saint *Paul on the mouth*, yea *on the backe*. Yea they will stick yet closer to them. They will smite them in the conscience, stick a dagger of offence in it, pull it out who can. So in the ten persecutions, by teares to make men sacrifice to the idoll. So in the Phillip-and Marian persecutions, to threaten men till they made them abjure and forsweare the truth. And when they have wounded thus, will they, can they heale? no. If the Pharisees draw a Judas into a fact of Treason against Christ, all they answer to him comming to them with his consience dreadfully bleeding, *see you to it, what is that to us?* much lesse doe they regard the *affliction of a Ioseph*, although (as in that *Hos.* 6.) caused by them. It is their joy *to make the hearts of Gods people sad, whom the Lord would not have to be sad, and to strengthen the hands of the wicked*. Marke *the hands*, for sinne cannot strengthen the heart. And yet they thinke they come not close enough, and therefore they will give the Saints one deepe stab more. They will smite them in the very image of God in them. You be the *holy brethren*. And how are they brethren but by being children of one Father, God; & having his *divine nature* in them? And how are they holy, but by & from God wishing & working them to be *holy, as he is holy*? yet this holinesse they venemously (just as a generation of sharp toothed vipers) bite at. You be the pre-

Ier.

Acts

Howbeit God would not loose his Martyrs, but his spirit made them keepe their first vow in Baptisme, and so after they suffered death for Christ voluntarily. Exech 13.22.

2 Pet. 1.4.

1 Pet. 1. Mat 3.7.

cise

ciſe ones, pure ones, the Puritants. Which laſt terme hath beene a long liv'd murtherer to kill ſound doctrine, holy life, ſobrietie, equitie, all that is good. As ſaid a Parliament "man in Parliament, the word Puritan in the mouth of "an Arminian, ſignifies an Orthodoxe divine; in the "mouth of a drunkard ſignifies a ſober man; and in the "mouth of a Papiſt ſignifies a Proteſtant. So generall is that name grown now, that with it the wicked Iſmaelites open their mouths *wide*, *make* an odious *wide mouth*, *and ſport themſelves*. So that their mouthes being venomed, and their throats hiſſing, this name in them is as a ſting to make them like the dragon, *Revel.* 12.4. ready and prepared to devoure a young profeſſor before hee is hatch't. Therefore pious Queene *Elizabeth*, ſeeing the miſchiefe comming upon religion, by ſuch approbious termes, made an injunction againſt them, that they might not thunder ſtrike, or lightning blaſt or terebrate the gay bloſſomes of tender profeſſion. And I live in hope to ſee a good law enacted againſt ſo bad a malefactor, as this ſoule-killing Nick-name hath beene for theſe many yeares, even farre too many. And thus, and thus, and thus will the wicked ſmight and ſmite the godly, the meane while, if the Saints lie ſtill (and if they doe *here is the patience of the Saints*,) the wicked ſmight on, and ſtrike, as if they cudgelled onely a ſack, not a Saint. The ſmighters ſing whiles the Saints cry. The ſmighters curſe whiles the Saints pray. The ſmighters ſhed the Saints blood, whiles they ſhed teares. If on the otherſide the Saints ever ſo modeſtly ſtirre in the behalfe of righteouſneſſe, what a ſtirre doe thoſe men preſently make. If the godly ſpeake *of*, and in the behalfe of righteouſneſſe before theſe men, then they jeare them. Theſe be factious, all for law; they be preciſe phariſaicall, hypocriticall, ſeeming to be all for Goſpel. If the Godly ſpeake to theſe men *for* righteouſneſſe, and Juſtice, then they will uſe them, as the Sodomites did *Lot* (at leaſt ſay they would) viz. worſe, for ſpeaking but reaſon. They will miſuſe them woſe, for intreating them to be better; as *Pharaoh* deal't with the Iſraelites.

Isa. 57. 4.

Revel. chap. 13 10. chap. 14. 12.

Gen. 19 9.

Exod. 2. 17, &c.

If

If the Godly ſpeake to God much in prayer to procure, or adminiſter to them juſtice, and righteouſneſſe; then their ſmall friends, thoſe ſons of the world will call them *Lollards*, becauſe they cry Lord, Lord unto their God. If they bee hunted with perſecution, ſo that they are forced to turne night into day, to pray before day or a portion of righteous uſage among men, and to worſhip the maker of night and day, then thoſe ſonnes of Belial ſpitt that poyſon upon them, that they riſe early, to worſhip the Sunne-riſing. If they profeſſe their beliefe of, and in all the Scriptures, that promiſe them ſuccour and propound to them examples how the Lord hath delivered his people from their enemies, as *Sampſon*, and by him the Iſraelites from the Philiſtines, by the jaw-bone of an Aſſe, then they caſt upon the Chriſtians this Hell-hatch't obloquie, and *made-ly* that the Chriſtrians worſhipped an Aſſes head. If the Saints profeſſe they love the righteous, and eſpecially that right doctrine and righteous converſation they confeſſed and profeſſed, as *Waldus*, *Hus*, *Luther*, *Calvin*, &c. then they call them in ſcorne, *Waldenſes Huſſites*, &c. As if either of theſe was the higheſt originall of that truth they profeſſe; and that they *were* as very Hereticks, as they *would* have thoſe to be, in the opinion of them and their adherents. Finally, if theſe poore harmeleſſe ſheepe are worried, and wearied from among men, *to mountaines*, *and dens*, *and Caves*, and ſo part with all, and kiſſe povertie with pietie, rather then in riches to looſe Chriſt, yet the wicked leave them not, but as the dragon, caſt out theſe floods, vomit out this filthy flegme after them, that they are *poore men of Lyons*, the religion doth nought, but make men fooles, and turne beggers (as many amongſt us now adayes can ſay, on leſſe occaſion) and that ſuch flying Chriſtians are * *Turri-lupins*. If theſe are not touches enough to diſcover the unrighteouſneſſe of the old heavens, then mens eyes are old, and their judgements unrighteous, that they cannot or will not ſee the right. For proportionably ſtill it is ſo, every particular way of pietie and equity, and ſtanding

Fox Act. Mon. in Queene *Maries* time.

Fox Act. Mon. of the ten perſecutions.

Fox ibid.

Heb. 11.

* *i. e.* wolves of the rocks.

Fox Act. mon.

ſtanding for theſe, get an ill report, and a ſcornefull name, from the black mouthes of the ſonnes of darkeneſſe. As that they are Factioniſts, Humoriſts, Scrupulous fooles, Proteſtants ſtript of their witts, enemies to the common peace, &c.

Thirdly, This Doctrine *inſtructeth* us in this. That as long as the Church dwelleth under, or in the old heavens, though ſhee may in her true members have ſome newneſſe, and righteouſneſſe in themſelves, yet in regard of the preſent *oppoſition* of this old unrighteous world, and the *indiſpoſition* of the preſent old Church, contented with her old wrinckled, ragged condition, as if ſhee knew no better; that newneſſe and righteouſneſſe are nothing to that ſhe ſhall have, when ſhe ſhall ſee and ſue for a better condition. The footing of this inſtruction upon the doctrine is this; that the Church hopes for that ſhee yet hath not. Saint *Peter* ſo long ſince Chriſt, and the Church ſtill ſo long ſince Saint *Peter*, ſees more in the promiſe, all is not yet ſhaken into the lappe of the Church. She hath in the Apoſtles time, and in all times of true converſion, ſome *newneſſe*, *Epheſ.* 4. 23. *Colloſ.* 3. 10. *i. e.* ſome perſonall new qualities, ſome particular new diſpoſitions and actions. Againe, ſhe hath ſome *righteouſneſſe*. 1 *Cor.* 1. 30. 31. *Tit.* 2. 11. 12. *i. e.* Relatively righteous in Chriſt, applied by faith, and imputed by God; perſonally in her particular members righteous, with qualities and actions. But theſe are nothing to that ſhee ſhall have. Saint *Peter* putts a difference: how a *few members* ſeverally, then all the *body* of the Church joyntly, through the whole *Habitable* of the Church; now in qualities and actions, then as it were in the very *ſubſtance*; Now in the *Concret*; But then in the *abſtract*, ſhall the Church be *new*, and *righteous*. *All* the word of the Church ſo. *Revel.* 21. Created as a *new ſubſtance*. *Iſa.* 65. 17. made *righteouſneſſe* in the abſtract. *Revel.* 19. 8. All her newneſſe now is but as the new-moone to a ſevenfold ſun-ſhine. All her righteouſneſſe is but as a glaring Diamond ring on one finger, to a whole ſuit of cloth of gold of ſun-beames, nay of the ſunne,

Hope that is ſeene is no hope, Rom. 8.

See *yee*. Ephe. 4. 23.

Heaven and Earth. Renewed, Eph. 4. 23. Col. 3. 10

New,

Righteouſly. Tit. 2. 12.

Iſa. 30. 26.

ſunne, nay of the ſunne of righteouſneſſe. *Mal.* 4. 2. *Rev.* 12. 1. And in this glory and ſtate ſhall righteouſneſſe dwell as Maſter of the houſe of the Church, and command in every roome and corner. But as yet, hitherto the Church hath beene withheld from this eminent condition *partly* by the oppoſition of the old world; mixing the old things of ceremonious Iudaiſme, and Gentiliſme (which ſpoyle the newneſſe of the Church.) Hindring, and withholding righteouſneſſe. And *partly* by the indiſpoſition of the old infirmitie of the Church, to be darke ſighted and ſtiffe in her limbs, ſpiritually to ſee, and move for that of her dowry behind. Shee hath beene examinated, unſouled and exoculated. So that as Chriſt ſaid to the Diſciples, and Saint *Paul* to the Hebrewes, ſhe was unfit to heare of and ſee a better condition. She hath beene beaten with unrighteouſneſſe, and bound from righteouſneſſe, that ſhe could not preach, ſpeake, diſpute or practiſe righteouſneſſe, till ſhee was black and blew with her bonds and blowes, and looked old with ſorrow, yet hath beene flattered to bee the moſt knowing and righteous Church. But theſe to come when new.

Mat. 9. 16.
Rom. 1. verſe verſe 18. 32.
Iohn 16. 12.
Heb. 5. 11. 12.
Pſal. 125.
Pſal. 37. 6.
Mat. 13. 43. 12. 20.

Vſe of examination.

1. Who are the true godly.
2. What the new heavens, &c. promiſed by God.

Firſt, EXAMINATION, who godly In generall, they are perſons of an excellent hope of an hearty heavenly heroick hope. They looke and expect for what ever God hath promiſed to them, ſingly to their perſons, or collectively to them in their relation to the Ghurch. *We our ſelves* (ſaith the Apoſtle) *groane within our ſelves, waiting for the adoption, the redemption of our bodies. For wee are ſaved by hope. But hope that is ſeene, is no hope. But if we hope for that we ſee not, then doe we with patience waite for it, or expect it.* As ſure as *Elijah* hoping for raine from heaven to refreſh him and the whole kingdome, looked for it, ſent his man to view the clouds. So hope mentally lookes for the mercies it hopes for from heaven, for himſelfe, and the Church. Hope is the eye to faith, as in the face

Rom. 8. 23. 24.

face is the eye to reason, to looke after what we beleeve, or know shall come to passe. And therefore the Saints from time to time in the Scriptures (marke it you that think ye beleeve) as they professed their faith, so solemnly they professed their hope. To teach us, no doubt what a barren faith that is, which breedes no hope: what an helpelesse faith that will prove, that is an hopelesse faith. Let the wicked and ungodly therefore take this as their character to have no true hope. *Ephes.* 2.12. For they are the men that are but the imagery, the imaginary of Christianitie, that seeming to have an eye of hope, but cannot turne it this way or that way, after that they professe they believe.

Ezra 10. 2. Iob 5. 16. Psal. 42. 11. Psal. 43. 5. Psal. 119. 49. Pro. 10 28. Ier. 17. 7. Act. 26. 6, 7.

In particular the hope of the true godly man is notable for its

Resolution	That is, its	Setledness and courage
Distinction		Difference from false
Foundation		Buildings on the promise
Dimension		Looking to the Church too
Gradation		Expectance of yet more newness and righteousness.

All which shew the braveness of the godly mans spirit, above them that have received onely the spirit of the world.

1 Cor. 2. 12.

The resolution or setldness of his hope, shewes the godly mans patient spirit, patient through courage.

Rom. 8. 24.

The distinction, the betterness of his spirit like *Calebs*.

Numb. 14. 24.

The foundation shewes thee soundness of his spirit.

Psal. 119. 80.

The Dimension, or width, shewes his publike spirit.

2 Tim. 1. 7. Phil 1. 20. 21. Heb. 11. 24. 25.

And the gradation, his sublime and heroick spirit.

Like the *Bereans*. Acts 17. 11.

Resolution. The godly mans hope is an hardy hope. For though (as the Doctrine intimates) his hope shall bee put to it, and that with so much (and more) as breakes or melts away the worlds hope; And although in all ages (especially hitherto) there is somewhat still behind even of this promise, that is hoped for, and so the man is never fully partaker of his hope: and although the day of judge-

ment comes apace (that cuts off all hope) and the ſcoffing of the unbelievers haſten it, yet the godly mans hope comes in with a Nevertheleſſe, what ever the world hope; however his hope be put to it, *yet* he will hope. Hope in the *Motion* is an expectation of future happineſſe of this life and that to come, grace, and glory, in the inchoation, augmentation, and conſummation. So that in regard of thus much of its nature, hope muſt be, nay is an holding hope. If it be not alwaies of a like bigneſſe and ſtrength; yet it is a long and laſting hope. Hope in the vertue is a boldneſſe of minde, conceived upon Gods promiſed bounty, by which, through the uſe of the meanes, to attaine to all the degrees of happineſſe. So that *is not aſhamed*; it is groundedly confident: though it bee not demonſtratively ſure, like the certainty of reaſon (as it is not ſo contingently certaine as the certainty of bare opinion) yet relatively, in relation to the promiſe, and by the relation of the promiſe, informing for certaine what God will do, it hath an infallible mentall ſpirituall certaintie of *Narration*, nor the man nor his hope can poſſibly bee miſtaken, what hee is told. Nor can hee miſtruſt him that promiſed, whether he will make that good hee told him in the promiſe. Hope is *an Anchor*, its tooth or beard is afarre off, unſeene; and the ſhip may play about, but not from the Anchor. So the things hoped are not ſeene; The ſoule hovers, and ſeemes to bee ready to runne into the quick-ſands and ſinke, but that the Anchor hope, faſtened in the promiſe held toughly. And in this tempeſt the *Anchor* is wrought further into the rocke of Chriſt promiſing, by the windleſſe or engine of prayer. As the Apoſtle ſubjoineth unto hope energeticall and efficatious prayer. Thus brave Hope ſhewes her ſelfe fixed, reſolute and valiant both for the man, and the Church. Will the ſpirituall enemies of the particular Chriſtian fight? ſhee will fight, and conquer too. If ſinne and Sathan, and world ſtrike to make him diſpaire, he will by the promiſe get up and ſtampe upon them. Faith ſteps up firſt, hope immediately at the heeles as the Armour-bearer after *Ionathan*.

Spes in motu.

Spes in virtute.

Rom. 5.

Heb. 6, 18, 19.

Rom. 8 23.

Pſal. 119.

Heb. 6.

Rom. 8.

1 Iohn 5. 4.

Rom. 5. 1, 2, 3, 4, 5, 6.

nathan, and both triumph together: will the backe friends of the Church diſpute; hope will diſpute, and confute too. If difficultie object, hope will anſwer.

Difficulty objecting, that tampering a reformation, eſpecially, if ſpeedily, and throughly, is full of danger to a ſtate, to cauſe Caſmes, and ſuch violences as attend on *vacuum*.

Hope anſwers, that ſhe hopes better things. Reformation, if reformation, cannot bee dangerous. Papiſts have not beene affraid, in Phillip and Maries dayes to alter Religion (the true, to falſe) therefore ſaith hope, ſhee hopes that good proteſtants neede not be affraid to make a reformation, in the out-workes of true religion, eccleſiaſticall offices, and diſcipline, &c. A thing which hath beene done in ſo many places with no miſchievous effect; as in the *Low Countries*, *Denmarke*, *Geneva*, yea the reformation of all Chriſtendom, by Luthers meanes, wherein the ſubſtance of religion was altered, miſchiefed no Common wealth, or ſtate matters. Yea *Henry* the eight, his rejecting the Popes ſupremacy, & ruining of the Abbeys (a greater matter then the things now talked off) brought no prejudice to Church or ſtate, but a preparative benefit to both. So in *Edward* the ſixt time to goe much further. And Queene *Elizabeths* time, to returne backe all thoſe turnings of religion, perſons, ceremonies, diſcipline, &c. (invading by Queene *Mary*) did all well ſucceede. So that the Churches neede not repent of any thing they did. *Nullus pudor ad meliora tranſire. Ambroſ.*

If Difficulty object, that great is the antiquity of many things in the preſent goverment.

Hope anſwers, that ſhe hopes whatſoever is ſinne or error may not pleade preſcription. Such things are not *veritatis antiquitas*, but *vetuſtas erroris*. Or if but things in nature indifferent, or at firſt of ſome probable uſe, yet as the Brazen Serpent, in the uſe were ſo *altered*, that they were *altared*, though they were ſeene onely in the aire, but made croſſes or ſcratchings of blood in the conſcience, they may ſaith hope (for ought ſhe knowes) very conve- *Tertul.*

niently by good *Hezekiahs* be taken downe: much more must ill customes be cancelled, though very *ancient*, if *ill*. *Iustin.* *Consuetudo non munita ratione non est consuetudo sed corruptela.* And that in our Church offices, Liturgies, Ceremonies, and discipline are things much to be complained off, we cannot doubt, when the Fathers (though in some things parties, at least some of them) doe among them make up a great and many voted complaint, against all those things we complaine of. The complainers are *Ierom*, *Ambrose*, *Austin*, *Sedulius*, *Primasius*, *Chrysostome*, *Theodoret*, *Oecumenius*, *Theophilact*, *Cyprian*, *Ignatius*. And their particular complaints will *Bucer*, *Gerard*, *Iewell*, *Schamier*, and *Voetius* tell you, in heapes and clusters, if any have not time to reade the fathers themselves, turne in those named controverters, to any head of Episcopacy, discipline, &c. and ye may store your selves. And no wonder that these Fathers, among the rest of their invectives, and stated questions resolved that Bishops are not Iure divino; when Pope *Pius* the fourth said to the Spanish Embassadour, that his Master did not know what he desired, in petitioning that Bishops should be declared to be *Iure divino* in the Councell of *Trent*. For said the Pope, that being done, they would be as independent as hee the Pope himselfe.

If Difficultie object, that if things were so amisse all this while in the Church, why did not the world heare of them sooner.

Hope answers, that she hopes the world hath heard of somethings from some heretofore. And she hopes that men will see that later times have set a new impression almost upon all Ecclesiasticall things and persons, and so by simpathie, or consequence upon many secular. Men were not permitted to speake, write, dispute, or any how to meddle with the questions now on foot, unlesse to state them the cleane contrary way. Scholars put upon it that they must chifely reade fathers, and Schoolmen. The booke binders found their very trading to be altered. Few books unlesse written by Papists would sell, among Scholars.

lars. And the great volumes of renowned Proteſtants, yea a whole ſtudy of them at once pronounced in mine eares a packe of Puritan Authours: Men comming to be made Miniſters, told they muſt hold their Tenets according to the times.

And unleſſe the body of the Common wealth had been ſicke of convulſion fits, that men had ſmarted in their purſes, and bodily priviledges, God knowes how long the ſoule of the Church had laine ſpeechleſſe with unutterable ſorrow, without comforting compaſſions, or incouraging permiſſions ſhewed unto her, that ſhee might ſpeake for her ſelfe.

But ſaith Difficulty, why what is the matter? what great reformation yet wanting? have not we now gone fairely on, farre enough? let ut not pleaſe our braineſicke humours with changes.

Hope replies that ſhe cannot but think that good changes rung by Artizans are muſicall in judicious mens eares. That an ill Scholler is not ſaid to bee gone from his Colledge and univerſity, till he be gone *Cum pannis*, with his cloathes; no more is inormitie gone from the univerſalitie of Eccleſiaſticalls, till it bee gone *Cum pannis*. Not a ragge of ſuperſtition left behind. In ſome Courts it is held that in ſome caſes a dogge keepers poſſeſſion. Sparkes left in aſhes ſometimes fire an houſe. And that it hath beene found by experience, that a doore of an houſe being left unbolted, and tapers or candles left in a readineſſe, they have beene eaſily lighted by pilferers to affright the inhabitants, and rob them. Chriſt at his paſſion rent the vaile of the Temple in twaine from top to bottome, to teach the Jewes to rend all their Iewiſh ceremonies. And when in thirtie or fortie yeares they would not underſtand, the Lord ſent *Veſpaſian* and *Titus*, who beate the Temple to peeces. Better that that Church had reformed with leſſe coſt then greater.

Thus you ſee the valour of true hope, whereas falſe hope, is a faultering hope. To Sathan, ſinne, the world it will *ſuccumbere*. *The hope of hippocrites periſh*, wither at every

very blaſt. If it ſeeme to have any life for a time or ſtruggle for life, it plainely deſires to feede on that which Cannot nouriſh it to live in health. It lookes on examples, by ends, &c. Sayth falſe Hope, Doe any of the rulers beleeve in Chriſt? what if they doe not? But they doe. *Nicodemus* the Publican, *Matthew* the Centurion. What now, will the Jewes alſo believe? No. So in our complaints. Doe any of the Fathers, ſay ſome, hold with you in your diſlikes? what if they doe not? Saint *Paul* himſelfe will be followed no further then as hee followed Chriſt. But the fathers are for us. as wee have in part ſhewed, and might name many more. What now, will ye be of our ſide now? No. Why then you do but poſe us with queſtions. But intend to oppoſe our judgements of truth. Now is no time nor place to ctie particulars, and thoſe Authors and made treatiſes, ſtore are in print.

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Secondly, *Diſtinction.* The Godly mans hope differs from worldly mens hope, in one maine thing (above the reſt) intimated in Text, Context, and Doctrine. Wee muſt then know what that is. And to ſpeake the beſt, or moderately of it: Their hope is ſuch as tends to ſecurity, carnality, formality, &c. More diſtinctly and particularly. The worldly man, or man of the world, perſonally for himſelfe hopes (as the Text Context and Doctrine intimate) that he need not bee ſo terrified from ſinne, with the conſideration of judgement to come, or with the word threatning it. He hopes, as thoſe in *Deut.* and in the *Pſalmes*, that God is not ſo ſevere againſt ſinne. Hee hopes as they in Epiſtle to *Tim.* that a forme of godlineſſe without the comberance of the power, will ſerve the turne. He hopes as *Sardis*, and *Laodicea*, that a name to live, and a lukewarme condition in religion, is a ſafe and a rich condition.

Every one caſting in his ſhare of oppoſition againſt the corruptions of theſe times.

Deut. 29. 19.

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2 Tim. 3.

Apoc. 3. verſ. 1. verſe 17.

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verſe 8.
16.
17.
20.

jection

jection to ordinances, taſt not, touch not, handle not, in a ſhew of humilitie & wiſedome in will-worſhip and neglect of the body. In meat and drinke, and holy dayes. In doctrines of men. In bowings, cringings noddings, in bare prieſtly orders, in *operibus operatis*, or in whatſoever elſe humane deviſed thing mixed with a confuſed intention of blind devotion. Though by this poſition, that human honeſt intention of it ſelfe may deviſe formes of devotion, hath brought in all the Iudaiſme, Turciſme, and Papiſme that now peſter the Chriſtian world. This poore hope hopes that it is no ſuperſtition to fixe devotion upon the foreſaid or the like humble, ſeemingly harmeleſſe expreſſions, and geſtures, without a divine warrant. Though if any thing, that bee *ſuperſtitio*. And it hopes that the Pope is not the Antichriſt though that Tenet o're throwes the booke of the *Revelation*. He hopes that the ſame eccleſiaſticall offices, ceremonies and diſcipline, as are ſet up by the Pope, are no appendix, nor tayle of Antichriſt. And finally hee hopes that this hope is a good hope. Though a good hope is only of good things, not of evill. And if it hope for things only good in appeareance, that hope is onely good in appeareance.

21. 22. 23.

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Whereas the hope of a Chriſtian (that wee may now ſee its difference) is of all good things, eſpecially ſpirituall, and moſtly thoſe things that are moſt ſpirituall. The godly man for himſelfe hopes to attaine an height and eminency of comfort and conſcience, as the Apoſtle intimates in this chapter, and text, and doctrine. And therefore the godly man is afraid of the loweſt, meaneſt, and ſmalleſt ſinnes. In action, his heart ſmites him for vaineglorious numbring any outward confidences. For taking any pride or putting the leaſt confidence in the creature. In words he feares a witty kind of jeſting, if ſinfull, tending to the diſhonour of God, or wronging of his neighbour. In his thoughts hee feares any ſecret evill thoughts, yea ſo much as the filth of them. And concupiſcence to him (though the Papiſts ſay tis no ſinne) is that which makes him cry out of his miſerableneſſe by

2 Sam. 24.10.

Ephes 4.5. Εὐτραπελία. Which Ariſt. in his Eth. commends for a morall virtue Pſal. 19.

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21. 22. 23.

Spes eſt tantum de bonis Fides de bonis & malis.

Whereas the hope of a Chriſtian (that wee may now ſee its difference) is of all good things, eſpecially ſpirituall, and moſtly thoſe things that are moſt ſpirituall. The godly man for himſelfe hopes to attaine an height and eminency of comfort and conſcience, as the Apoſtle intimates in this chapter, and text, and doctrine. And therefore the godly man is afraid of the loweſt, meaneſt, and ſmalleſt ſinnes. In action, his heart ſmites him for vaineglorious numbring any outward confidences. For taking any pride or putting the leaſt confidence in the creature. In words he feares a witty kind of jeſting, if ſinfull, tending to the diſhonour of God, or wronging of his neighbour. In his thoughts hee feares any ſecret evill thoughts, yea ſo much as the filth of them. And concupiſcence to him (though the Papiſts ſay tis no ſinne) is that which makes him cry out of his miſerableneſſe by

2 Sam. 24.10.

Ephes 4.5. Εὐτραπελία. Which Ariſt. in his Eth. commends for a morall virtue Pſal. 19.

Rom. 7. reaſon of the *body* of ſinne, and ſo *of death.*

Exod. 10. 26. As for the Church, and her reformation; For the *matter* of its reformation his hope is that not an hooſe of it ſhall be bated to the adverſarie. By the divided hooſe the Church was diſtinguiſhed, as ſhe that had skill to diſcerne between law & Goſpel. His hope in that not a duſt, or ſmall ſtone of the reformation of the Church ſhall be troden underfoot and loſt, *Pſal.* 102. And for the *time*, he hopes the time is come, when Gods peoples hearts are come to a full bent of prayer. As it is in that *Pſalme*, and other *Pſalmes.* And ſutably his deſire that the Church ſhould not give way, nor himſelfe approve of any thing contrary to reformation, not ſo much as for an houre. For he knowes that every duſt and every minute of the Churches liberty, coſt a precious drop of Chriſts blood. Things ſo ſadly bought ſhould not be loſt for a pipe or ſong.

This the Apoſtle alludeth to Gal. 2. 14. οὐκ ὀρθοποδοῦσι. verſe 14

verſe 13. Pſal. 10. 17.

ἐδὲ πρὸς ὥραν.

Gal 2. 5. Col 2. 14. 15. 16.

Thirdly, *Foundation.* The ground of this hope is the promiſe. A good man is a great promiſe man, all for promiſes. In prayer, he lookes to the promiſe, *Iacob* in his prayer urged the promiſe. In practiſe he lookes to the promiſe. Shall I go up? ſhall I conquer; ſaith *David.* In all hee lookes for a promiſe. In faith he looks to the promiſe; In hope he looks to the promiſe; ſo here. So that the godly man is converſant in the promiſes; converted by the promiſes; yea verſed and turned whetheſoever God will have him by the promiſe, as is abundantly ſhewed in the *Hebrewes*, cha. 11. This therefore makes the hope of Gods Iſrael in this land ſo quick, and lively, ſo cheerie and fixed on God, in his way, workes and meanes, and among the meanes, on you the Parliament, becauſe ſome words have fallen from Gods mouth, whereby wee have promiſes, to make this our land a land of promiſe. Now about, to be the promiſed time of the reformatiõ of the Churches in Chriſtendome. Yea, & in all divine probabilitie (ſo farre as we can ſee) you to be a promiſed people, to helpe in the reformation of the Church in his Majeſties dominions. This, *a promiſed land, i. e.* one of the promiſed lands. For it is one of the ten hornes, *i. e.* one of thoſe kingdomes of the ten

Gen. 32. 9.

Acts 2. 41.

Acts. 2.

domi-

dominions of the ten Kings of *Europe*, that having once hated & oppoſed the whore of *Babylon*, ſhall never be reconciled to her, till ſhe be burnt with fire. And that we may nor feare & doubt the fulfilling; it is added, that the word of the Lord ſhall be fulfilled. And that thoſe things that ſeeme to oppoſe, ſhall no longer oppoſe, till Gods word be fulfilled and to the end *that all the Words of God be fulfilled.* But when that is done, Gods time is come (of which by & by) he will no doubt put it in their hearts (let men buzze in their eares what they can) to fulfill that aforeſaid promiſe. This promiſe is ſo plainely interpreted by the Holy Ghoſt that it cannot be evaded, or eluded; For it ſhewes that the ten hornes are ten Kings which formerly ſubmitted to the beaſt, and loſt their regall power; but in Gods time ſhall be her deſtruction.

Apoc. 17. verſe 12. to the 17.

See *Dent* upon the *Revelat.*

Revel. 17. 12.

Againe, ſome learned, upon that *Revel.* 16. 8. underſtand by ſunne, ſome eminent Church and ſtate (for ſo the Scripture ſometimes ſpeake) who having a viall of Antichriſts tyranny, oppreſſions, ſuperſtitions, &c. powred upon them, are provoked hereby to ſcorch *men*, all Antichriſts brood, and make them blaſpheme for their utter rejecting them.

Parker on that place of *Revel.*

Take this for a cloſe, when Antichriſt is to come down, the Iſles ſhall fly away, rather affraid of her judgement, then in love with her ſinnes. *Revel.* 16. 20.

2. This is *the promiſed time*; Now by this time its begun. For the period of the reigne and power of Antichriſt of *Rome* is but forty two monethes in all; even all the while the Temple is meaſured to be trampled, the woman flees into the wildernesſe, and the faithfull witneſſes propheſie in ſackcloth. Signes ſad enough, and plaine enough, that this while that Antichriſt reignes: eſpecially ſeeing the ſame time and beginning and length of time is preſcribed to all thoſe events. Theſe forty two moneths reckoning after the propheticall manner, uſuall in all propheſies of this nature, a day for a yeare, Antichriſts period is about 1260. yeares; That is, from his evident riſe in the world, to his generall, and finall fall in the world, are

Apoc. 11. Apoc. 13.

ſo may yeares. For times a time and halfe a time ſignifies three yeares and an halfe. *i. e.* Forty two moneths ſolarie, *i. e.* of 30 dayes in a moneth, and Forty two moneths, of 30 dayes in a moneth, makes juſt 1260 dayes, which prophetically are 1260 yeares.

From hence ſome of the moſt learned reckon thus, That ſeeing it is ſaid the whole bulke of the 42 moneths, contained, the beaſt ſhall ſtill have ſome power to warre againſt, and kill the two witneſſes in ſackcloth; that therefore his power of 42 moneths is not to be accounted in a continued time. But that the beaſt was interrupted above five of thoſe moneths, whiles hee lay ſick of the deadly wound which was about 140 yeares. And now after the faithfull witneſſes had finiſhed their propheſies (but not their mourning and ſufferings) the beaſt redeemeth the 140. yeares, the five moneths hee was before let from his prey, and ſo to make up his full Forty two moneths. For for five moneths the woman, the temple, and the witneſſes alſo had a reſpit from his fierceneſſe. And ſo all in their ſeverall conditions the perſecutor and the perſecuted had an intermiſſion of like length, and ſo after their returne to their former condition to doe and to ſuffer, their 42. moneths run on and period together. Now by theſe learned accompters ſhutt on the forty two moneths (continuedly conſide red, not excepting out the five moneths ceſſation) to the apparent riſe of the Roman Antichriſt, apparent in all Hiſtories, Divine and Humane, to have been about 600 yeares after Chriſt, or therabouts, not very many over or under, by general agrement, and Antichriſt muſt needes be fully downe within two hundred yeares, a few over or under. Meane while long before the worke muſt begin, and bee on foot, in doing. For a 200. yeares are but a ſmall time to pull him down in a hundred kingdomes. Rome was not built in a day; nor will it be pulled downe in a prophetick day a yeare, or two. But if Antichriſt ariſe ſooner. 425. Celeſtinus then ſo much the ſooner. But reckon we with them more exactly, and except out the five moneths of ceſſation, out of the middle

Very probably neere halfe the worke is done, by the ſtate preparations in Chriſtendome. And the third part neere at hand. *Euſeb. Eccleſ. Hiſt. lib. 7. c. 11.*

of

of the 42. And knit the five moneths, *i.e.* about 140. yeares on to the end of the 42. moneths, that is 1260 yeares and adde to all 306. as the more exact account of Antichriſt beginning, and then he muſt needes be utterly throwne downe within 50 yeares hence. And therefore the worke muſt needes bee now on foot, to ſome good purpoſe.

If we ſhould advance the firſt riſe higher as ſome doe, as it preſently followeth here we need not wonder, conſidering that text. 2 Theſ. 2. 7. *Napier. Dent*

Others upon theſe principles lay downe by Saint *John* long concluded with much comfort, that the time of Antichriſts fall ſhould beginne to good purpoſe 1639. which they expreſſed in their bookes ſome 40. ſome 60. yeares ſince. And what God hath done from that yeare and ſo on, you have eyes and yeares to informe your ſelves, perhaps better then I.

Adde to theſe things, touch the time, that when the ſeventh Angell powred his viall on the ayre, it is ſaid *it is done. i.e.* Then preſently Babylon comes in remembrance to be judged; juſt then when vexation was powred upon the ſpirits of all carnall men (yet of the kingdome of the Prince of the ayre.) being gulled with the *Agents* of Antichriſt, and ſtung with his tayle. And juſt thus alſo one of the ſeven Angels that had the vialls of the ſeven laſt plagues (likely he that had the ſeventh) came and ſhewed *Joh.* the bride the lambs wife. Cloſe we the conſideration of *time* with propounding that *Dan.* 12. verſ. 7. verſe 11. verſ 13. to the conſideration of wiſe men. Revel. 16. 17

Though this place immediately meanes the Old Teſtaments Antichriſt in the time of Michabees, yet it is the type of proportion of the New Teſtaments by Antichriſt, prophetical application comp. Dan. 8.

Laſtly, for ought I can ſee *you are the promiſed people*, you the Parliament & Parliaments of his Majeſties three kingdomes to be leaders & examples to the Chriſtian world to pull downe that of Antichriſt that is yet ſtanding. Beſide that you are Gods great and moſt ſolemne ordinance for ſuch a deſigne, for national [illegible] exploits, 1 *Sam.* 6. 1. You are the votes of all well [illegible] people. You are the ſubject of Millions of prayers and ſtrong cryes of the god-

13 with Apoc. 11. 2. Dan. 12. 7 with Apoc. 12. 14 and Dan. 12. 11. 12. with Apoc. 11. 3. Daniel ſaith the power of the holy people ſhall be ſcattered, A time, times and halfe a time, three yeare and a halfe. *i.e.* 1260. dayes. But if wee beginne the accompt lower; From the ceaſing of the ſacrifice, and ſetting up abomination after that ſcat-

ſcattering. Then the dayes are 1290. But if any deſires to be ſo happy as to ſee not only the inchoation but alſo the augmentation of the Church, his new reformation, let him reckon upon 1335 dayes. *i. e.* yeares. So Saint *Iohn* had a double ſight of the new Church; firſt prepared Revel. 21.2. ſecondly conſummated verſe 9.

{ Firſt, ſhe is a prepared bride.
{ Secondly, a married wife to Chriſt.

ly (no ſmall good ſigne, *Pſal.* 10.17.) This further is to be conſidered, that they that are to meaſure out the reformation of the city, the *Hieruſalem* of God, muſt be a man, yet an Angel, *Revel.* 21.17. Humane yet divine, and ſublime, in a higher degree of having ſtampt upon them the
2 Sam.14.17. image of God in power and Majeſtie. And a King (which is the chiefe of your intire body) is by the Scriptures ter-
Revel.21.8.12. med an Angel. Yea ſometimes a collection of worthies in the Church is termed an Angel; as one Angel, for their divine unitie and amitie. Againe they that helpe in
Revel. 21. 5.6. the reformation muſt bee thoſe that can make a decreed writing, can write ſtatutes.
See *Brightman.*

Finally, the northerne gates of the reformed Church, are ſet up *with the firſt*, *Revel.* 21. 13. Abſolutely, firſt *Ezech.* 48.31. ſhould ſeeme the Northerne people of the Chriſtian world ſhall firſt, or with the firſt enter into the new reformation. They and the Eaſterne parts, the forefront. *New England*, *Swedes*, *Danes*, and our Kingdomes belonging to his Majeſtie. In ſtead of the former.
Evill from the North. Ier. 4. 6. *Abs Aquilone malum*, ſpoken in Scripture, and in our countrey proverbe (in another ſence) now it is *Abs Aquilone bonum.*
Good from the North. God will thus in mercy, recompence the evills of the Church, that the places of her troubles, ſhall be the beginning of her reformation. As the temple was
Pſal 48.2.3. at the North ſide of *Zion*, King *Davids* palace, and therefore his poſterity looked much on that Northerne tract.
Iſa. 14 13. So Chriſt the Son of *David* on the North of the Church. Now all your hearts that are ballaſted with true hope upon the conſideration of the promiſes, will take more life, will be fed, and refreſhed with the promiſe, the moſt proper Cordiall and food of hope. You will heare the promiſes ſay oft in your eares, as God did oft, even foure

times

times in one chapter, to *Iosh. Be strong, and of a good courage.* And as you heard in the Morning, by another, out of 1 *Chron.* 20. 10. *Be strong and doe it.* But false hope, being unpropt by promise in tempestuous trials falle as the house on sandy foundation. False hope, produceth nothing but the water-bladders of phantasie, they seeme as comely as bigge, but they are as suddainly nothing, as they swelled to that seeming thing. Iosh. 1. 6. 7. 8. 9. 18. Mat. 7.

Fourthly, *Dimension.* The compasse and reach of true hope, *Heaven and Earth.* It gripes within its circle the publike good, the restauration of the Church like repayring *Nehemiah* and *Ezra*. Like lamenting condoling *Ieremiah*; like *Psalmodious*, King *David*. Though true hope, bee not alwaies a strong hope, at every minute, in every inch of the twisting it is not alike big, yet it is a long hope every way large. And in the publike good, good men hope to finde their particular good. As *Alexander* hoping to conquer the world, hoped no doubt to finde a meete palace for his owne habitation. And as sounds come to the eare *per circuitum*, by ayrie waves and circles, and so the sound is gathered into the eare *per anfractus*, by the windings therof; so true hope comes to the eare of the soule by the circulations of the generall promises, of the promises of the generall good of the Church, that in the midst of that (and no otherwise) they shall find true comfort. This part or peece, the Saint hopes no otherwise to live and be safe, but in the wellfare of the *whole*. The whole being of relation, is to be referred to another. Hope is relative to the promise (as wee said before) and the Hoper is relative to the Church as a part to the whole; And therefore true hope cannot bee divided from its strongtye and subsistence with and upon the generall promise of the publik good. In so much that this genuine & generous hope strongly sympathiseth with the publike good, with an Antipathie against the worlds Apathy and senceleseneſse of the common good. *Is it nothing to you, all ye that passe by.* And *woe be to them, they consider not the afflictions of Ioseph. Hate I not them O Lord that hate thee?* Ezra 10. 2. Lam. 3. 20. 24. Psal. 130. 7. 8. Psal. 132. Lam. 1. 12. Amos 6. Psal. 139.

Or

On the contrary the worldly mans hope is a narrow hope. His way is the broade way. But his goodneſſe (even his ſeeming goodneſſe) is very narrow. No wider then his owne doore. No longer then the reach of his owne armes. Himſelfe is the center. All meanes to advance his owne ends, the circumference; like a jugler, he labours to conjure all into his owne circle; upon all elſe his hope lookes a ſquint, with a purblind eye that can ſee onely things cloſe to it ſelfe. He hopes to live to build, to purchaſe, to injoy the world, what ever become of the common good. The world can *Glut it, and bowle it,* at leaſt
Amos 6. *cant it, and laze it,* and never be troubled at the affliction of *Ioſeph*.

Fifthly, *Gradation*, eminency or Exaltation of this pole ſtarre of hope. For a yet *more new and righteous heaven and earth*. The godly man hopes that the Church ſhall not alwaies live in a meere drudgery and ſtrugling to maintaine life and ſoule, and to attaine to no more, ſtill to live from hand to mouth, and gett no ſtocke of comfort afore hand. But as there are heroick morall, ſo heroick theologicall virtues, among which faith and hope have their chiefe roomes. So that this heroick hope of the godly
Rom. 4. 18. 4. 18. man is that though all the Church, in the true members,
Hab. 3. 17. 18. 19. be new, a new creature, be righteous, is in a kingdom of heaven, *i. e.* in the Kingdom of grace: yet that there ſhall be a more abundant grace, and godlineſſe beſtowed on the Church, ſhee ſhall be more heavenly, more new, more righteous. And that upon earth. Even the earth of the Church ſhould become more new. The earth ſhall bee as
Iſa 30. 26. the Heavens, and the Heavens ſhall bee farre more heavenly. *The light of the moone ſhall be as the light of the ſunne. And the light of the ſunne ſhall be ſeven fold as the light of ſeven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound.*

And whiles the godly man primarily hopes thus for the advancement of the Church; he cannot but put in himſelfe by conſequence that hee hopes for himſelfe that hee ſhall be a Convert of the ſecond edition. Not a convert barely

barely, and for want of Gods ſpeciall preſence and his ſpeciall acquaintance with God, to be as a beaſt ſometimes, in temptations eſpecially. This ſpeciall acquaintance with God (of which *Iobs* friends ſpake) is as a ſecond converſion. Such a man knowes more of God; ſuch a man is not contented to be new borne onely, and cry as an infant, and barely live; Be a generall honeſt man, ſalute God in morning in familie duties for all day. And not live particuly with him all day after. But he muſt have intimate ſociety with God, eminent conſcience & comfort. On contrary, Carnall Goſpellers, puſillanimous halfe profeſſers, are men of a weake ſpirit, of a dwinderling ſpirit. They think it is a jolly hope, a great ſtrength to hope the Church ſhall not be annihilated, totally eclipſed. A good hope to ſit downe and ſay it is well the Church is no worſe. Shee ſhall never be free from blemiſhes and therefore to what end ſhould I ſeeke for further reformation?

Pſal. 73. Iob 22. 21. Pſal. 25. 14. Iob 22. 21. Pſal. 119. 164. Cant. 1. 2. 13. Cant. 2. 5. 6.

And ſuch a man as this that is ſo low, and flat in his hope for the Church, he is as flat in his hope for himſelfe. He hopes if he can a little diſlike ſome groſſe vices in others, ſome enormous diſorders in the Church, that preſently this is converſion. That a good kind neighbour, a good common-wealth man to maintaine the principles of the building (no matter for the wainſcot and trimming within, like the Kings daughter, *Pſal.* 45.) is preſently a good Chriſtian. He mindes not the example of *Ioab*, that was good in the former way, but little or nothing in the latter, that we can reade. *Magiſtratus judicat virum.* If a man hath any power of godlineſſe, he will *ſhew it on Gods ſide* when hee is impowred with civill power, to countenance the power of godlineſſe: upon a lawfull call he will be as zealous as *Phineas*. Vpon an open contempt of profeſſion, he will anſwer for the honour of religion as *David* to *Michol*; upon a threatning of the true worſhip of God, and diſclaiming Idolatry, he will be as reſolute and as open as *Daniel*. No flatteries of the Court, or feares of his enemies cruelties, cold make him to ſhut his windowes to true pietie, or open his mouth to Idolatry.

verſe 13.

Exod. 32. 26. 27. 28.

David having danced before the Arke would not now bee daunted for his dauncing. Thus *Joſhua Joſia, Hezech. Nehem. Ezra.*

2. EXAMINATION, what is that promiſed newaltie in the text and doctrine. And by the way let me tell you, that now, before it be on earth, every man hath not a ſight ſtrong enough to ſee it. They have a falſe eye, as he that thought a field of thiſtles to bee a ſquadrant of pikemen, and armed men; So many feare the thiſtles of the Church, as edge-tooles, ſharpe ſwords to cut the hands of them that ſhall meddle with them; as before we ſhewed, that angelicall men, only meet to make an angelicall Church, exact walking, *Noah* and *Enoch* with God in thir perſons, the fit men to ſet up righteouſneſſe in their generations; ſo now that not every man is capable to ſee abſent or afarre off this new eſtate. Nevertheleſſe *we* (ſaith the Apoſtle (not every one) *looke for a new heaven, &c.* And ſo the Apoſtle Saint *John* in the 21. of the *Revelation*, makes the ſame preface to his diſcourſe of this new eſtate, with ſhewing to whom this ſhall bee revealed aforehand, to an angelicall man. A *John* like man, acquainted with Gods ſpeciall manifeſtation. This the Scripture intimates every where. Both in the places alleadged for the ſpeciall convert: and elſe where. As God drew neerer to the true plaine hearted *Iacob* then to divers others. Shewd himſelfe more to tender conſcienced *Joſeph*, then to all his brethren. More to *David*, then to many other good men of the ſame greatneſſe. In a word therefore, the man that would have ſtill more cloſe union with Chriſt, ſhall ſee more of the glory of the Church. A man ſlacke in practice ſhall bee dimme in knowledge. 2 *Pet.* 1. 5, 6, 7, 8, 9. But whiles men are cõſciencious doing men, they ſhall bee more knowing men. *John* 7. 17. A moving hand ſtrikes fire, and cauſeth more light. Let mee appeale to men and Miniſters that lay ſtill foure and five yeares ſince, not ſtirring a finger for many truths, whether they have not ſeene more, ſince they have practiſed more. All this I preface, being carried by the text and commentary, *Revel.* 21. that men may ſee that if they can not foreſee, not withſtanding all diſcriptions, that new glorious Church, that the fault is in themſelves.

Cherubicall, et Seraphicall. Flying and flaming knowledge & zeale.

Iob 22. 21. Pſal. 25. 14.

Pſal. 16. 7.

Pſal. 45. *Cant.* in every chap.

Now

Now to the use of Examination it selfe. This new glorious Church, if we goe to the promise intimated in Doctrine and Text, as thither we must goe, is to bee discovered under these three notions.

This new Church is a new world.

An holy Citie.

An a domed bride.

So that though in the Text and Doctrine is expressed only a new world; yet in the promise is consignified, and in the world is included the *citie* & the *persons*, the *Bride*, or it would be a strange world that had neither of the other two in it.

A NEW WORLD.

The substance whereof are { Heaven. Earth. Sea.

1 Substance. The qualities. { Newnesse. Righteousnesse.

1. Sea. There S. *Iohn* begins first. Telling us there was none, *i. e.* No foggie, pudled, restlesse sea of corrupt Doctrine. And our Apostle Saint *Peter* mentions not the sea at all; therefore it was all one, as if hee had said there was none. He would have it taken for granted: and yet the Church, hath a sea, that is a pure sea, of sound doctrine. And therefore called a Sea of glasse, cleare as christall. *Revel.* 4. *Revel.* 15. For as such a sea is most like to the shining heavens, and is the more excellent, strained, clarified part of the earth, like as Diamonds, &c. So the sound doctrine of the Church, is the most excellent thing on earth, and most like to Heaven. But the Church (thus renewed) hath no watry puddle sea of corrupt doctrine. At the mention whereof, Saint *Iohn* beginnes, because such doctrines, such All-things. State doctrines make timeservers, phantastick, quidditative doctrines make proud factious, man advancing doctrines, the power of his will, the goodnesse of his nature, the worth of his workes, make licentious livers, in confidence they can mend, and make God amends when they lust. Sin-mincing

As good doctrine transformes, 2 Cor. 3. last so bad

cing doctrines. The Pope is not *The Antichriſt*, neglect of the Lords day after publike duties, is no ſin, &c. Make a high way for the Popiſh Synagogues, and the Proteſtant Churches to become one maſſe or lumpe of confuſion. For this cauſe, this is laid firſt as a foundation of comfort, that the Church hath no corrupt ſea of falſe doctrine. No ſea of Rome; no Epiſcopall ſea, that ſhall commit or permit, or ſhall be permitted to cauſe any tides of new Arrianiſme (*i. e.* Socinianiſme) or Pelagianiſme, Semi-Pelagianiſme, Arminianiſme advancing nature, or Papiſme, advancing ſuperſtition and workes. Obſerve that the new Heaven and new Earth hath no ſea, when new, *i. e.* when the power of the Church was reſtored to her ſelfe, all the Heavens & the Earth called the Church, and in it wholly, was the power to ſift doctrines. No Churches ſo free from diverſities and corruptions of doctrines as the Churches of *Holland*, *Geneva*, *&c.*

Socinianiſme is herein worſe thē Arrianiſme Arrianiſme denies the Deitie of Chriſt. But yet makes him as ancient as the creation That God created Chriſt firſt, and then by him all things. But Socinianiſme denies the Deitie of Chriſt, ſaying he is of no more antiquity then his conception. *Eſt ne Chriſtus Deus? Imo, ſed non ſummus.* So the Socin. Chateciſme.

2. Heavens; as heare are many Heavens mentioned, ſo many things to be noted. But we can but name them, hardly, becauſe many.

1. The Church is called *Heaven*; 1. becauſe ſhe is *heavenly*. *Heavenly* in her mind, & converſation. Her whole politie or traffick is in heaven; her doctrine is from heaven, not from men. *Heavenly*, in her devotions. Vnto thee O Lord ſaith *David* (*Pſal.* 25.) will I lift up my ſoule. *And thy will be done in earth as it is heaven, O our Father which art in Heaven. Heavenly* in her intention, all ſhe doth, do tend to heaven, that ſhee may end in heaven. 2. Becauſe ſheer is *Heavenlike*. The whole platforme of her diſcipline and forme of worſhip, is according to the faſhion of Heaven. *See you make all things according to the patterne ſhewed thee in the mount, i. e. from heaven.* When ſhe prayes in all things *thy will be done in earth as it is in heaven*; be ſure ſhe meanes chiefly in things of divine worſhip, that all may bee as immediately from God, & to God as ſpirituall as may be. Shee is heavenlike for her light, heate, motion, influence, &c. She hath the *light* of the ſunne. The glorie and righteouſneſſe, and doctrine of Chriſt. Shee hath at her ſe-

πλήρωμα.
Mat. 21.25.
John 7.16.
2 Pet. 1.21.

1 Cor. 10.31.
Revel. 4.10 11.

Heb. 8.5.

Malach. 4.2.
Revel. 18.1.

verall

verall changes (when it pleaſeth God to cleare her nights) the *light* of the moone, outward comforts. She hath the light of the ſtarres, her Miniſters, and all their parts to inlighten her. Yea as God made the firſt heavens all a *light* body, before the ſeverall lights were made; & ſince by the tranſlucidation of all the ſtarres no part of heaven is dark, So all the heaven of the new Church is full of light in every member; every true member hath the ſpirit of illumination and knowledge teaching them the inmoſt meaning of the Scriptures, in all neceſſaries to ſalvation. So alſo hath the Church *heate* as well as light, as the light of the heavens, is the chariot to bring heat to, and in the ſublunarie bodies here below, naturall and proper light, that is not borrowed, will not be ſeparated from heat. Therefore the officers of the Church are called Angels. And they oft are called Seraphims, coales, for their zeale; and all the members of the Church are ſaid to *ſeeth in ſpirit*, *i.e.* fervent in zeale. Not like *Sardis*, nominall, or like *Laodicea* lukewarme in profeſſion. The Church alſo is full of motion like the Heavens. She hath her motion of *trepidation*. She *rejoyces in the Lord with trembling* at his glorious greatneſſe, *Shee ſerves him, but with holy feare*; Shee hath her *direct* motion from eaſt to weſt, ſhe riſeth from death to life; ſhe growes in her graces; ſhe hath her ſublimities of heavenly raptures; and ſhe hath her *retrograde* motion; her returning motion. That when ſhee hath gone aſtray like a loſt ſheepe, ſhe repents *and returnes to the chiefe ſhepheard of her ſoule*; *ſhe returnes to her firſt husband*. Shee returnes to her father as the Prodigall. For her motion, her Miniſters are alſo called Angels, which are oft called Cherubims, *i.e.* wings. Finally, the *influence* of the Church is heavenlike. That as the heavens proſper the earth, with ſpring and harveſt; ſo whoever receive and entertaine the Church, or its members, proſper for her ſake. *Potiphar* by entertaining *Ioſeph*, *Laban* by entertaining *Iacob*, *Obed-Edom* by entertaining the *Arke*, *yea all that love and pray for Hieruſalem ſhall proſper*. 3. Church called Heaven. Becauſe as there is more heaven then earth; So there

Revel. 12. 1. Revel 1. Gen. 1. Ier 31. 34. Rom 12. 11. τῷ πνεύματι ζέοντες. Pſal. 2. 1 Pet. 2. laſt. Hoſea 2. Luke. 15. Pſal. 122.

there is (reckoning every way) ſpiritually more heaven then earth, more heavenlineſſe then earthlineſſe. *i. e.* In the Churches judgement, deſire, approbation, ſupplications. She altogether eſteemes, approves, deſires all heavenly things. And all earthlineſſe creepes in by ſtealth, with diſlike when diſcovered. The Church meddles with earthly things, but in an heavenly manner. Shee hath to doe with earthly things, but for a moment, but ſhee hath an eternall ſtate of glory in heaven. Finally the earth is of no uſe to her, but to further her towards heaven. The unrighteous *Mammon* to *be her friend*; to befriend her in her journey to heaven. A center is onely to draw a circle

Luke 16.9.

2. The Church is called, or compared to heavens, in the plurall. And that becauſe there is a plurality of heavenly things in the Church. Beſide that principally God is there *Revel.* 21. His doctrine is there. His worſhip is there, his graces there, in every true particular member. So that here is the heaven of the *primum mobile*, the firſt moving heaven, viz. Convertion by Gods grace. God is called by the heathen Philoſopher, the firſt mover, and he firſt moves by his grace. Here is the Chriſtalline heaven. The heaven of purity and ſanctitie of diſcipline, moving every thing orderly. Here are the heavens of the ſtarres of light, of which before. Yea here is, in the reformed Church The *Calum empyrium*, the heavens of glory. For that ſanctification of mens perſons & converſation is nothing elſe but a part of glory: and therefore in the chaine of mans ſalvation, the Apoſtle includes it and ſignifies it under the word glory. And all theſe heavens ſweetly move one under another, orderly and perpetually.

Rom. 8.29.30

3. The order is obſervable, firſt the heavens are named, then ſecondly the earth, anſwerable to the order of the Creation, and the hiſtorie thereof. *Gen.* 1. 1. *In the beginning God created the heavens and the earth.* If ever wee will have men reformed, we muſt get religion to be reformed. If ſalt ſhall looſe it ſavour, wherewith ſhall any thing bee ſalted? If ever wee will hope for a reformed common wealth

wealth, we muſt helpe forward the reformamion of the Church. The ſtandard muſt bee right, if you will have private men meaſure and deale right. If the vitall parts the braine, liver and heart be amiſſe, doe not miniſter right blood, ſpirits, and motion, the exterior limbes of the body cannot bee well. A ſad ſoule makes a ſickly man. Till *Iacob* reformed the Church in his family, caſting out the idolls, &c. hee was never ſetled in the politie, and worldly affaires of his familie, but hunted like a patridge, by *Eſau*, by *Laban*, by feare of Sechemits. But when the Idols were throwne out, and an alter built to the true God, and religion ſetled, then had he reſt, in *Canaan*. So when Church and common wealth grew to bigge for the ſhell of a particular houſe and familie, and ſo crept forth into a Kingdome, and Nation, when the whole Church in her generall worſhip was corrupted, the whole common wealth was vaſſaliſed, looke elſe over all the ſtorie of the Judges. Gen. 31. Gen. 32. Gen 33. Gen. 34. Gen. 35. ver. 2, 3, 4, 5, 6.

3. Earth. Heare is the laſt part of the new world. And though there is but one earth in the ſingular mentioned, yet here is more then one thing remarkeable.

Firſt, The Church is called Earth, 1. To minde her of her impietie, mortalitie, and miſerie, while ſhee is on earth. That as the Prophet *Ieremiah* cryed out three times *O earth, earth, earth*, heare the word of the Lord, to put every man in the world in mind that he is earth in his beginning, earth in his continuance, earth in his diſſoltuion. So it puts all the collective Church in mind, that whiles ſhe is on earth, ſhe hath ſome iniquitie, ſome ſinne, and ſo hath not here her ſpirituall perfection. That ſhe ſhall meete with outward miſeries (beſides inward agonies of minde and conſcience) and ſo ſhall have the *Goſpel-afflictions*. Partake of the afflictions of Chriſt. That ſhee is mortall, ſhe muſt leave the earth at laſt, to get to heaven. Secondly, to minde her of her conſolation; that where ſhe hath beene wronged ſhee ſhall bee righted; ſhee hath beene tyranniſed over, on earth, and ſhee ſhall reigne on earth, *Revel.* 5. 10. ſhe hath beene made old, in her face Ier. 2 Tim. 1. 8.

by

by teares, in her cloathes by ſuperſtition, and humane inventions. And now ſhe ſhall bee made a new earth. All her particular members ſhall be new with grace, comfort, liberty of the Goſpel above all that formerly ſhee hath had, in quantitie, or qualitie, in one if not both. *Rugæ in antiqua fronte ſenilis erat,* ——

Iam juvenilis erit.

i. e. at the laſt day into glory.

2. The earth is joyned to or with the heavens. Nay, it is placed in the middle of the round of the heavens; ſo that it cannot depart from its center point (when that may be) but unto the heavens. So that all the particular members are compaſſed about with heaven, influenced with the virtue of heaven. All of them are heavenifed; and therefore all the members of the Church are called the new earth within the Orbes of theſe new heavens. The Church is the whole of the particular members. Not a Hierarchie, a Prelacie, or a Cleargie onely, are termed the Church But all that Chriſt redeemed, are called Chriſt body, *i. e.* his Church. A body muſt have all its varietie of members. 1 *Cor.* 12. It were monſtrous to ſee one all mouth, or all eye, or all both. Miniſters can bee no more of the body of the Church, as a Church, but the eye and mouth of the Church, yea moreover; when the whole earth that is under heaven is put to ſignifie the Church, what leſſe can be underſtood, then that all the world ſhall be a Church, in the renewed condition thereof. Sure not many, if any whole Kingdomes ſhall be excepted: ſome ſprinklings of bran theremay be in the 3. *peckes of meale* of the Church, but not one or two of ſand, and the reſt of meale. The Proteſtant reformed Church ſhall no more ſhoot away themſelves to finde Papiſts, &c. till they had almoſt loſt themſelves. Thus of the ſubſtance of this new world. Heaven and Earth.

Mat. 13.

Out of our common prayer booke was expunged the faire interpretation of kneeling at the Communion, That the Papiſts might not be offended Then. 2. The prayer againſt the Pope, that we might not offend his Clerge. 3. The prayer for the Kings poſteritie, as the elect poſteritie of an elected father. That the word elect might not offend the Arminians.

Next of the qualities { Newneſſe. / Righteouſneſſe.

For

For both are to be referred both to Heaven and Earth. For it is not ו in which earth. But ב in which heaven and earth. As for the Sea, that is not mentioned unleſſe by way of excluſion. *i. e.* of the bad. As for the good, ye ſea of Chryſtall, the ſound doctrine; that cannot bee ſaid to be new, for it is *ſemper eadem*; alwaies the ſame, in ſubſtance and meaning. Nor can it bee ſaid to have righteouſneſſe; for it is righteouſneſſe it ſelfe, and ſo *non recipit magis & minus*, it is alwaies alike righteous. But the heavens of a reformed worſhip, of worſhip made more ſpirituall, ſet more right, and the earth of men renewed in knowledge and grace, and made more righteous in life, may bee properly ſaid to be new heavens and new earth wherein dwells righteouſneſſe.

1. Theſe Heavens and Earth are ſaid to be *New*: firſt, to note that all old things are done away, *Revel* 21.4. *Iſa.* 65.17. All things of the *old* Serpent, Idolatry, ſuperſtition prophanneſſe, *Hoſ.* 2. 17. All the things of the old man. All his man inventions, *Mat.* 15.9. All old things of the old ceremoniall law, of Judaiſme, much more of Hetheniſme, Papiſme, &c. When God aboliſhed that he intended not, that his Church ſhould onely change their yoake and burthen. The whole diſpute of the Apoſtle in his Epiſtle to *Galat.* tends this way. The intent of Chriſts comming was to this purpoſe. *The Law came by Moſes, but grace & truth came by Ieſus Chriſt.* 2 To note that this new ſtate of the Church muſt be as created, of nothing; So the promiſe. *Iſa.* 65.17. men are ſo wedded to their own phãtaſies, & braine deviſed formes, ſo oppoſite by nature to ſpirituall worſhip, they themſelves being carnall, & ſenſuall, that God muſt create all new, if he will have all new. And this he will do, as he did the world. He created it by the word, *let there be*; *let it be ſo.* So the Lord by the power of his word of his Goſpel will direct and draw his owne Church, and all the friends thereof to ſet up their new reformed worſhip, and to draw men to that new life and converſation in and towards the Church, which he calles here the new heavens, and the new earth.

Revel 21.12.

Iohn i.

The Lord will in ſpeciall manner inlighten, and inliven men, eſpecially Miniſters, to write and diſcover what is this new ſtate of the Church. Maſter *Brightmar* on *Rev.* 21. 9. "Thinkes that ſome holy man ſhall ſet forth a "booke wherein he ſhall make it plaine to all the faithfull "that the glorie and Majeſtie of this Church ſhall bee "moſt divine and heavenly. But more likely a collection of men, one or two out of every ſhire and County appointed by authority, to meet and agree as one man, to draw nakedly and barely out of the Scriptures, thoſe cleare truths concerning this new ſtate, as will not indure any quiddities or querckes, and able to beare downe all contradictories oppoſed againſt them.

2. Theſe Heavens and Earth are ſaid to have righteouſneſſe dwelling in them. *Ergo* in which Heavens & Earth dwells righteouſneſſe. Therefore all theſe righteouſneſſes dwell in the one or the other. Firſt the doctrine of truth & righteouſneſſe, or right tenets. Not the doctrines of lies, legends, fables, flatteries. 2. The Doctrine of Chriſts righteouſneſſe, of juſtification by faith in him. As with much
Rom. 10. 3. ſtruggle that doctrine was opened in the firſt founding of this new Church (though long & much, ſince that eclipſed) ſo now it ſhall dwell, & abide in the ſetled new eſtate, and never be baniſhed from its free hold. The doctrines of mans ability to keepe the law of juſtification by works, &c
2 Tit. 11. 12. ſhall have no more place. Thirdly, the righteouſneſſe of piety, or godly converſation, every man ſhall have a care in his particular converſation, to practiſe righteouſneſſe. Fourthly, the righteouſnes of amitie, & charity ſhall dwell
Iſa. 11. 5. 6. heare. Men ſhall not be wolves, tygers, &c. *i. e.* perſecutors of their brethren. Fiftly, here ſhall be the righteouſnes of Chriſts diſcipline. Chriſt himſelfe by the ſcepter of his mouth, not of mens braines, ſhall order, and diſpoſe all
Iſa. 11. 3. 4. 5. things; He ſhall ſo ſettle his Church, that the unrighteous, not the righteous ſhall be ſmitten. And in what Churches doe all theſe righteouſneſſes more evidently dwell, then in thoſe that come neareſt to the Apoſtolicall founding of Churches. See the Churches of *Geneva*, *Holland*,

Holland, &c. No cryes there, by reaſon of perſecution. No cryings up there of human traditions.

Thus of the new world.

Next (that this might not ſeeme to be a world without inhabitants) the holy Ghoſt deſcribes the holy citie (which intimateth inhabitants) in which as we ſhall ſee in the laſt place dwells the adorned ſpouſe.

Secondly, therefore we come to the holy citie. Where we are to note { 1. *Civitas*, the Citizens. 2. *Vrbs*, the Citie.

1. The citizens. And that theſe are here to be underſtood, both the Apoſtle *Peter* intimateth in the text, putting *righteouſneſſe* for righteous men. And *dwelling*, which relatively inferrs inhabitants. As alſo the Apoſtle *Iohn. Revel.* 21. both in calling the new Hieruſalem, the adorned bride. As alſo in ſaying, God ſhall dwell with men, in this holy citie, and no lyer, or abominable perſon ſhall enter therein.

Of theſe citizens note the { Subſtance. That is the ſocietie of them. 2. The quality. *Holy*.

1. The ſubſtance. *i. e.* Societie. Citizens conſtantly make a corporation, a well governed body (anſwerably, this citie called the holy citie,) which hath great varietie of officers, yet with great unity, amitie, and regularity. As things digeſted in a predicament, or table. No oppoſition betweene things ſubordinate; as we ſee in the wheeles of a clocke, that wheele next the poyſe, being the firſt mover, communicates motion to all the reſt. This corporation is governed by themſelves among themſelves; that is, according to their immediate particular lawes, and priveledges. The ſupreame magiſtrate runnes above them in the generall lawes for the whole kingdom. *i.e.* The King and Parliament; and Common lawes are above them. But otherwiſe, their *privilegia*, *i. e.* their *private leges*, their private lawes of their owne corporation, are managed by themſelves, among themſelves. The foundation of the

relation betweene each member of the corporation, is internall; the generall, chooſe the particular. And the particular accepts the priviledge, and promiſeth faithfulneſſe and juſtice towards the generall. The communion that is amongſt them is ſuch, that they admit into their ſocietie onely the good, and they eject the degenerating that turne bad.

Juſt thus it is in the reformed Church of Chriſt; every congregation is as a particular corporation. Firſt, In it are all the ſorts of officers appointed by Chriſt, named often by Chriſt that the Church might not be ignorant. I ſay al the officers to continue to the end of the world. *Epheſ.* 4.11. *Paſtors* and *Teachers*. 1 *Cor.* 12.28. Teachers, and *helps* in goverment. 1 *Tit.* 5. *Elders or Biſhops in every citie.* And *Deacons* two, beſides the elders. 1 *Tim.* 3. 1. 2. &c. to the end of the 13. *Philip.* 1. 1. *To all the Saints at Philippi with the Biſhops, and Deacons. Rom.* 12. 7. 8. Are named, *Teaching*, and *exhorting*. 1 *Tim.* 4. 17. *Let the Elders that rule well, be counted worthy of double honour, eſpecially they that labour in the word and doctrine.*

Secondly, in and among them, with great unitie and amity, the goverment of themſelves is by themſelves, touching all things done among them. *Tell the Church* (ſaith Chriſt) if more private admonition will not ſerve. And if the offender will not hearken to the *Church*, then let him bee excommunicated; which Church throughout the New Teſtament, the holy Ghoſt by the Apoſtles explaines to be every particular congregation. So that from Chriſts time, downeward it was ſo to be taken. As the Church at *Antioch*, *Acts* 13. 1. And when they had preached at *Derbe*, *Lyſtra*, *Iconium*, & *Antioch*, they ordayned them Elders in every *Church*, *Acts* 14. 23. And when he had landed at *Ceſarea*, and gone up and ſaluted the *Church*, *Act.* 18. 22. He ſent to the *Epheſus* and called for the Elders of the *Church*, *Acts* 20. 17. The *Church* at *Aquila* and *Priſcillas* houſe. *Rom.* 16 3. 1 *Cor.* 16. 19. So the *Church* at *Philemons* houſe. In hard times, particular Churches were made up of religious families, and o-

Mat 18. 19. Obſerve well. Two or three cannot, may not do it. So the text. But the *Church.*

ther-

ther Christians there abouts joyned to them in their meetings. So *Peter Martyr, Willet.* The *Church* at *Corinth*, 1 *Cor.* 1. 2. The *Churches* of *Asia*, 1 *Cor.* 16. 19. which Saint *John* names, to the number of seven, *Revel.* 1 and 2 and 3 chap. Now it was much to have one congregation in a County, or citie. In *Creet* an hundred cities. And severall Elders ordained in them all, for every particular congregation. *Tit.* 1. Innumerable things and places more might be spoken for this acception, and meaning of the word and nature of a Church. But to returne to the point. Saint *Paul* is much troubled that the Church, the congregation at *Corinth* were so careleſſe as that they had not mourned and removed the inceſtuous perſon. And the Apoſtle exhorts them (he being abſent.) I ſay *exhorts* them to excommunicate him. If the Apoſtle had beene a particular member of that congregation, he muſt have beene preſent. As in all inſtances naturall, civill, eccleſiaſticall, the member acts in the body whiles united, no longer. But being a tranſcendent eye over all congregations (as we know he was an Apoſtle to all the world) though abſent, he exhorts them to act, and to doe their duties among themſelves, towards themſelves, in the union and relation they ſtood. So that ſtill the particular Church or congregation is ſubject to Chriſts Apoſtles, and all lawfull Synods orderly and lawfull gathered according to the Scriptures, in the nation where the Church hath her being, to rectifie them where they are wrong, to excite them when deficent. Or elſe they themſelves manage and act and officiate among themſelves, their particular diſcipline and priveledges pertaining to their particular Church.

From the Apoſtles time 300. yeares hot perſecution for the moſt part.

So called by *Homer* and *Virgil*, and Hiſtorians, *Hundred-citie Cret.*

1 Cor. 5. 2.

Mat. 28. 19. Act. 9. 6. 15. Act. 13. 1. 2.

Thirdly, The foundation of relation betweene the Church, and her lawfull officers, eſpecially Miniſters, is internall, *i. e.* from mutuall union of affections ſolemly interwoven, and engaged & twiſted together. The Church makes choiſe of her officers and Miniſters, and they imbrace their places, and flock. The Miniſter being ordained *a Miniſter* by the *impoſition* of hands of the Miniſters,

Act. 13. 1. 2. 3. 1 Tim. 4. 14. 2 Tim. 1. 6.

with prayer and fasting, the congregation chooſe him to be their Miniſter by the *elevation* of their hands. *Acts* 13. 23. χειροτονησαντες. *i. e.* They gave their voyces to elect the Miniſter, by the elevation of their hands, or ſtretching forth their hands. And ſo the Miniſter is charged to looke to his flocke, as over which the holy Ghoſt had made him overſeer ἐποσκόπους. The Miniſter is a Biſhop to his congregation. *Act.* 20. verſe 17. verſe 18. And the people are commanded to obey, and ſubmit to their Miniſter, as to him that ruleth over, and watcheth for their ſoules. Obſerve, over their ſoules, not bodies. *Heb.* 13. 17. And are ſaid to rule over them in the Lord to admoniſh (not over them as men, to conſtraine) and ſo to bee highly eſteemed of their flocke, for that worke. 1 *Theſ.* 5. 13.

A themat, τεινω tendo χειροτονια pretenſa manu- eligo ὁ δῆμος (inquit Demoſthenis.) τας ιμας γνωμας περι σω τηριας περιπλειν εχει- εσθαι. i. e. populus ſublatione manuum te ſtabatur ſe habere decreta mea rata.

The neceſſity of this inward foundation and roote of relation in things of the moſt ſpirituall and ſtrongeſt combination, appeares by paralleling other relations though but in naturall or civill things. No husband, Parent, Maſter, will ſuffer a wife, child, or ſervant obtruded on him, or on contrary; wife, child, or ſervant will admit of obtruded husbands, parents, maſters, as long as they be of age, and in their witts. How much leſſe ſhould obtruſion be in ſpirituals. Yet if theſe obtruſions beexerciſed, we ſee the unproſperous event betray the unlawfulneſſe of the attempt. There is no love, mutuall duty, or edification following. As wee ſee in all the obtruded offices in our Church, which ſhewes much irregularity in the Hierarchie; where many have the greateſt acts of power, yet not committed to them by the generall vote of the Church: and much diſorder in the ordinary miniſters, who ordinarily come in without the approbation, and ſo without the affections of their people.

Fourthly and laſtly, (touching the citie, or ſociety it ſelfe) note the perfection of their communion. They neither admit, nor permit (if after admiſſion degenerated) him that is unworthy, neither officer, nor member of the aſſembly, congregation, or particular Church. See the Churches

Churches, choice of an Apoſtle, *Acts* 1. of *Deacons*, *Acts* 6. See their rejection, and admiſſion of an unworthy member, 1 *Cor.* 5. 2 *Cor.* 2. of their acceptation and admiſſion of an unknowne, or doubtfull brother and Miniſter. *Acts* 9. 26 27. 28. 29. &c. to the end of 31.

All which foure particulars diligently being obſerved in the reformed Churches of *Geneva*, *Low Countries*, &c. how ſound in Doctrine, and holy in manners have they long time continued above other Churches: And ſo wee come to the qualities of this ſocietie. *Holy*.

2. This *Civitas*. This ſpirituall citie, is an holy one; which is expreſſed with an Emphaſis τὴν ἁγίαν πόλιν. *That citie, that ſame holy one.* Should ſeeme that the old heavens, are uncleane in ſome meaſure. As it is ſaid in *Iob*. 15. 15. The heavens were not cleane in Gods ſight. *i. e.* by reaſon of ſome uncleane (but in their firſt thoughts) in the heavens, the lapſing Angells. *Iob* 4. 18. So the Church below, before renewed, although in compariſon with the dunghill of Hetheniſme, and the hell of Papiſme, it is called a heaven, yet it is but as ſpotted, clowded heaven, in compariſon of a ſun-bright heaven. As an old garment, that may ſeeme very handſome, yet much fuller of duſt then a new one. *Holineſſe becommeth Gods houſe, at all times, in all places*: much more his faireſt houſe, newly repayred. This new Church ſhall be ſo holy. Iſa. 30. Pſal. 93. 5.

1. In regard of the more abundant and apparent preſence of that eſſentiall holineſſe. God in Chriſt; hee like as he made *Moſes* face ſhine, ſhall make the Church ſhine. He like fire, being among the golden Candleſtickes ſhall make them glare. When the Lord more ſpecially is in the Tabernacle, it is filled with his glory. As it was propheſied that the ſecond temple ſhould bee more glorious then the firſt, becauſe Chriſt ſhould preach in it, and bee perſonally preſent. *Haggi*. 2. 9. So this new Church ſhould be more holy then the old, becauſe the God of holineſſe ſhould he more ſpecially preſen there. This is expreſſed verſe 3. of this 21 of *Revel*. And it is immediately annext to the ſpeech of the holineſſe of the new Church, 2 Cor. 3. *Revel*. 1. Exod. 40. 34.

where

where alſo the reaſon is given why the Lord would bee more preſent in the Church thus renewed, viz. becauſe their was no more *Sea*, *i. e.* of corrupt doctrine, and traditions of men. Thoſe things that grieve God are removed.

2. The rule of holineſſe in the new Church, ſhould more rule and reigne. *i. e.* The Scriptures. When the Jewes ſhall come in, knowledge ſhall bee much more increaſed. Yea when the vaile of human traditions ſhall be removed, that the Church ſhall ſee that all in the worſhip of God that is not evidently from the word of Chriſt, is not of Chriſts but of Antichriſt; then will the Lord reveale to her the full of the diſcipline of the Church. The full freedome of the Goſpel. The ſcales muſt firſt fall from Saint *Pauls* eyes, before he can ſee the Goſpel to preach it. Whiles our Church lay ſwadled and rocked in the unſetled cradle of humane inventions, the face-cloth of ignorance lay over the eyes, hundreds of truths lay hidden, which now are talked of diſtinctly in every ones mouth. So great an advantage of light doe they get, that turne their faces towards the Sun-riſing, and their backes upon the darke climates of the old heavens.

3. The ſcope, and intention of the Church ſhall be to advance holineſſe: not to make her ſelfe great in honour and dignity among men, but good with holineſſe towards God. Not to inrich her ſelfe with worldly pompe, but with comfort and with conſcience, and the graces of the ſpirit. Her doctrine, her diſcipline, her forme of worſhip, &c. all ſpread the winges to hatch up holineſſe, even as Saint *John* was carried by the Angell, willingly to ſee, what the Angell was eager to ſhew him, from the top of an high mountaine; touching the new ſtate of the holy citie: ſo ſure the new Church muſt looke, and aymes at holineſſe and newneſſe. And not onely aymes, and addreſſes all things to that purpoſe, but alſo hitts the white. For

Revel. 21. 10.

Fourthly, the new Church is holy in practiſe, and converſation. Shee makes all her members, in the common

eye

eye and charity of men to bee holy, or elſe ſhee will not owne them for her children. By this generall frame of holineſſe in all her members, Miniſters, and people; ſhe becomes all glorious. For ſanctification is a kind, or degree of glorification. Therefore the Apoſtle wrappes it up in glorification, in reckoning all the linckes of the chaine of ſalvation. And the Church is ſaid by holineſſe to be all glorious within. The Church is all glorious by juſtification. But that is without her, and about her. She is wrapped in that, as in a garment. *Rom.* 13. 14. But ſanctification is within her, as her proper qualitie, as a Church. Anſwerably Saint *Iohn* calles her holineſſe and *lightſomneſſe* with knowledge and reformation, her having of the glory of God. *And that God was the light of the citie, and the nations that were ſaved ſhould walke in the light thereof.* And for all things that are contrary to this new, holy, and glorious eſtate ſhee caſt out, *Revel.* 21. verſe 4. verſe 27.

Rom. 8.

Pſal. 45.

Verſe 11.

Verſe 23. 24.

Fifthly and laſtly, holy in opinion and eſtimation. The Church ſhould be ſo really, and univerſally holy, making all her members at leaſt outwardly and probably, to imbrace holineſſe; that holineſſe, ſhall be in faſhion, and ſo in eſtimation among men. It ſhall be no more a jeere, but a joy. As its ſaid by the Prophet, many ſhall take hold of one Jew, for religions ſake; ſo in this new Church much more ſhall men admire and eſteeme her for holineſſe. So verſe 24. The Kings of the earth ſhall bring their glory to the Church. *Revel.* 21. verſe 24.

And thus of the *Civitas*, the citie, the corporation of men.

Next of the *Vrbs*, the materiall citie of buildings, &c.

whereof note { 1. The forme, or faſhion. 2. The matter, or edifice.

The forme is conſiderable for two things { 1. Quantitie. 2. Figure.

1. Quantitie. As here the compellation or compariſon, Heavens ſignifies or intimates greatneſſe. (For what is of created things, *extra calum ultimum*, without and beyond the utmoſt heaven.) So the geometricall dimention there, in *Rev.* 21. delineated makes it, by ſome accompts, the greateſt citie that ever was. For if we reade the text, according to the ordinary reading, *And hee meaſured the citie With a reede* ἐπὶ σταδίους δώδεκα χιλιάδων, *to the ſome of twelve thouſand furlongs*, and underſtand them in a more plaine and obvious ſence, of the compaſſe of the citie, that every ſide of the foure ſquare, was three thouſand furlongs, it will follow that this citie of the Church is twelve thouſand round. And the whole plot of ground, from each ſide to each ſide, three hundred thouſand furlongs: which is beyond all other cities that ever wee reade of. For old Babylon the great was but a village in compariſon. Every ſide of the ſquare thereof being but 120 furlongs, and ſo the whole plot of ground could be but foure thouſand furlongs. So *Nineveh*, was not comparable; for the text in the Prophet *Ionah*, 3 3. was of three dayes journey, *i.e.* (as the learned will have it) the walles were three dayes journey about. A dayes jurney being (according to the civill law) twenty miles. So that every line, ſquare, or ſide of the quadrangle was 15. miles. *i.e.* 15. times eight furlongs. *i.e.* 120 furlongs, and ſo was juſt of the bigneſſe of old *Babylon* in the Eaſt, and no more. Nor is *Babylon* in the Weſt, *Babylon* the new, *Rome* comparable: for at firſt it was but two miles in compaſſe; now at laſt, but a leaven miles in compaſſe, and in the middle age thereof, but 50. in compaſſe; ſo that it falls 10 miles ſhort of the meaſure of the compaſſe of the walls of *Nineve*.

Verſe 16.

For every foure ſquare is one hundred times as much every way from ſide to ſide, as the length of that ſide is. Suppoſe a foure ſquare of 110. furlongs in each ſtraight line of the ſides of that ſquare. This foure ſquare meaſured all along overthwart from ſide to ſide was 3000 furlongs. *Ian. Kirg.* So Geographers.

But if we reade as *Arias* ἐπὶ σταδίους δώδεκα χιλιάδων δώδεκα. To the ſumme of furlongs 12. times 12. thouſand, Then the citie is 144. thouſand furlongs about, and the whole flore a 100 times more.

And juſt as the ſtate of the new Church, under the notion of a citie is greater then other cities, ſo under the notion of a Church, greater then ever was any Church.

For

For the largeſt deſcription of the former Church, was but 144 thouſand long, and but 12. thouſand broad. But this renewed Church is by this laſt reading, 144. thouſand in the whole ſquare compaſſing it about. And by the former reading 12 thouſand in the whole ſquare bouting the city And the whole floore or breadth every way 300. thouſand meaſures. For it makes no matter what you call them whether furlongs or &c. The bare numbers ſufficiently report the proportions. And well may the new Churches proportion ſo exceed, ſeieng this makes one maine difference that ſhe ſhall be as wide as the world, (as wee ſaid before) neere upon before the Lord leave the worke. And ſo ſhe ſhall be as great as good, *i. e.* greater, and better both, then ever any Church was. Revel. 7.

2. Figure. Which is expreſſed, firſt more indefinitly. As if onely a ſquare upon a flat. *i. e.* ſquare in regard of length and breadth Secondly, more diſtinctly and exactly that it was meaſured with a reede 12 thouſand furlongs, and the length, and breadth, and hight, were equall.

Firſt, from the more indefinit expreſſion, obſerve that however it was a ſquare, whiles it is expreſſed under the notion of a citie. And the Church is a round, a round heaven, and a round earth, whiles expreſſed under the notion of a world, the round; to ſignifie the laborioufneſſe of the Church *labor agricolæ currit in orbe*, the Church is Gods husbandry, her worke is never at an end. She muſt continually move here, *propter quietem*, that ſhe may reſt whē ſhee is above the rowling heavens. To ſignifie that the Church thus renewed ſhall be capeable of all truthes, and conteine, and know and teach all truthes of doctrine, of diſcipline, or manners, and practiſe them too. As a circle (ſaith the Philoſopher) is the moſt capacious figure that is. The ſquare to ſignifie, that as according to the Philoſopher, a ſquare is the moſt ſetled and ſolid, faſt ſtanding figure, ſo the Church thus renewed & refined in doctrine, diſcipline, and manners ſhall never bee ſhaken any more, never altered in the ſubſtance of either, no not of her diſ- 1 Cor. 3. 9. Heb. 12. 26.

cipline that hath beene liable to ſo many changes, but only in degrees, to as much better as may be.

Secondly, from the more diſtinct expreſſion that the Church is as much in altitude, as latitude, as high as broad, this ſignifies that as the Church is growne eminent in holineſſe, and high in heavenly mindedneſſe, ſo ſhee is ſeene of men, and eſteemed, and eſteemed and highly extolled with the reſpect ſhe hath from them. So that *Hieruſalem is the praiſe of the whole earth*, according to promiſe, *Iſay* 62. 7. So that as King *David* preferred it above his chiefe joy, *Pſal.* 137 6. So all Kings ſhall bring their honour to it, *Revel.* 21 24. All ſhall as the Pſalmiſt delight to tell the towers thereof, *Pſal.* 48. 12 *i. e.* joy to finde all perfect nothing miſſing. All ſhall lay downe all, forget all, even the cunning of their right hand, in compariſon of the Church as *Pſal.* 137. Chriſt in this his comming ſhall (as at the laſt day) be admired of all that beleive. 2 *Theſ.* 1. 10.

Thus of the forme or faſhion.

Next of the matter or edifice which includes the
- Walles.
- Townes.
- Streets.
- Temple, or publike place of worſhip.

The walles are conſidered for their
- Situation.
- Foundation.
- Superſtruction.
- Apertions.

Firſt her ſituation, 1 The walles are without the citie; 2. Containe all the citie. 3. Are conformable to the faſhion of the citie. 1 Without the citie, to ſignifie that no annoyances, things, or perſons ſhould come neere the citie of the reformed Church; without the walls are the dunghills without Hieruſalem, is *Golgotha*, the place of dead mens ſculls. The forme of execution of offenders, was to carry them out of the citie, and ſo to puniſh them. The civill puniſhment carrying in it a character of the ſpirituall excommunication. The Church is warned to *beware*

Mat. 27. 33.

Heb. 13. 11.

Phil. 3. 2.

of

of Dogges. i.e. Thoſe *Mat.* 7. 6. For they are of the *concision*, and are *evill doers* (as the Apoſtle intimates) They have their dogges nature and skinne ſtill in and on, in heart and in life; for they are evill doers, biters, as well as barkers. And how ſhall the Church better beware of dogges, then as the houſe-holder, by ſhutting them out of doores. So the propheſie runnes, *without there ſhall bee dogges*; which are deſcribed by their dogge-trickes. Their mad *ſorceries* filthy *lecheries*, biting *murthers*, houling *idolatries*, & falſe barking *lyes*. 2 The walles thus ſituated, containe all the whole citie, & parts and perſons thereof; exclude none of thoſe. To ſignifie, that Chriſt his Church, in no wiſe doth plucke up the wheate, in ſtead of tares. For ſhe ſees plainely the tares to bee tares, by their ripeneſſe, before ſhe plucke at them. She remembers her Saviours rule. That hee will in no wiſe caſt out him that commeth to him, *Iohn* 6. 37. Thirdly, the walles ſo conformed to the citie, ſignifie the ſweet harmonie proportion and conformitie that is betweene the Church and her diſcipline. She is not yoaked with a diſcipline that will wring her neck, & gall her ſhoulders. Nor with ſuch a one as is like the hoope that the Juggler can creepe through. Her diſcipline reacheth to all occaſions, cauſes, perſons, things. Shee makes not her meſhes ſo wide, as *Actæon*. A hunter of wild beaſts, that catcheth only thoſe that would with open mouth devoure him; Nor doth ſhe as *Vulcan* make her net ſo ſubtile, that the ſimple naked ſoule may be catcht before it is aware. The Church hath from God her exact meaſure, how to knit her diſcipline, the pure golden meaſure of an unſtretchable reede. *i.e.* The pure word of God. *Iſa.* 8. 20. *Gal.* 6. 16. Bleſſed are they that walke according *to this Canon*. κατὰ τοῦτον τὸν κανόνα marke the double emphaſis. This notable *Cannon*. This *Canon* of Chriſt. This *Canon* of the Scripture, or this *Canon* of walking as a new creature in and by Chriſt, according to the Scripture.

Revel. 22. 15.

Mat. 13.

Gal. 5. 1. Compare mat. 11. 28. 29.

Revel. 21. 15.

Secondly, Foundation. And this is of twelve precious ſtones. The naturall foundation (as of an houſe the rock,

1 Cor. 3. rocke, gravell, or compacted clay) is onely one, and that rocke is Christ. But the Artificiall foundation (as of an house is the wall built within the ground) this is twelve fold, or many fold, consisting of the plurality, and variety of all the offices, ministers, and their severall gifts grounded and guided by the doctrine of the Apostles. Small parts, or peeces, make not a foundation: many rancks of stone make a foundation. Disunion, or interruption of the continuation of a foundation is dangerous. The Church cannot consist, with an *index expurgatorius*, cannot possibly beare inhibitions of reading these or those bookes of Scripture, or preaching these or those fundamentall doctrines or sound truthes.

These twelve stones were used in the old Testament as prophesies of the qualities & conditions of the twelve Patriarkes and their tribes. And hereof the state and condition of the Ministers building the new Church on the doctrine of the Apostles.

3. Superstruction; or raising the superstructure. And that is done up all of *Iasper*, as the foundation was of 12. precious stones, whereof the first also, was a *Iasper* as two other were, the *Sardius*, and *Emerauld*, which three stones are put to represent the Trinitie. *Revel.* 4. The green *Iasper*, the eternall Godhead, and Father: the redde *Sardius* the crucified Sonne Christ. The groenish Raine-bowlike emerauld, the *proceeding* Holy Ghost, the token of Gods covenant in the heart. Now that the wall must be built up above the foundation, all of *Iasper*, what can this signifie, but that the Church must be all of God, all according to the Scriptures. If men will build on the foundation not *Iasper*, divine truths, but the hay and stubble of human inventions, their worke shall bee burnt, if the men scape. *Iasper* is hard and strong to make the squared polished face and superficies of the wall against all washings of floods or tempests; and precious, and sound stuffe to fill up the wall betweene both surfaces or outsides of the wall. To signifie that the Church is as well all glorious within, *Psal.* 45. That she is strong, so that the gates of hell shall not prevaile against her. That she is sincere, and sound at heart. And so is, and must be, every one that is indeede and in truth a very member of the Church. Precious within as well as without, with the precious graces of the spirit.

As Gods bow in the clowd a token of an outward covenant, *Gen.* 9. 14. 15.

Mat. 16. 18. 2 Tim. 1. 7. Phil. 1. 10. 2 Pet. 1. 1.

Having

Having thus touched the bulke of the ſignification of theſe ſtones, wee reſt chiefly therein. Some (as Maſter *Brightman*) put much in the order of theſe ſtones; as if therein were ſignified, the qualities of the ſeverall Miniſters that ſhould follow, Saint *Iohns* time for the rearing of the Church. As the firſt ſtone *Iaſper* (uſed to ſignifie God, *Revel.* 4.) to ſignifie a Miniſtrie moſt like God (as the ſtone is of an heavenlike brightneſſe) ſtrong to beare the firſt difficult brunts of the Churches reformation. The ſecond, the *Sapphir*, glittering with golden pointes to ſignifie a ſucceſſion of teachers excelling in ſome peculiar gifts to repayre the Churches wants in that age. The third, the chalcedonie, of a fierie brightneſſe, to ſignifie a third ſucceſſion of miniſters, abounding with holy zeale, for the further building up of the Church. And ſo of the reſt. But many will be ready to thinke theſe things to be niceties; and much more me to be over curious if I ſhould but intimate a proportion, betweene the *Iaſper* and the firſt reformers, *Luther*, *Prague*, *Huſſe*; of whoſe ſpirituall magnanimitie hiſtories ſpeake aloud; as that *Luther* ſaid he would goe to the meeting to diſpute for the truth, though every tile of the houſe were a divell, or to that purpoſe. That infinite reproaches, the name of *Hereſiarcha*, the putting on the head, the picture of the divell, the threats of torments, could not daunt the other two from the truth, nor from maintaining the truth; or if I ſhould whiſper a ſutableneſſe betweene the *Sapheir*, and the next ſucceſſion of Miniſters, excelling with that golden gift of ſetling diſcipline, after *Luthers* ſpreading of doctrine. For which golden purpoſe is mentioned the golden reed, *Revel.* 21. which was ſo well managed by *Calvin*, *Beza*, &c. Or if I ſhould point at the zealous Miniſters of theſe laſt times, which with the light as well as the flame thereof were carried above others, to ſet forward the Churches reformation, by pen, by preaching, by hazarding, by ſuffering, that they anſwer to the fiery chalcedony. And likely enough that it would be thought as hyperphyſicall a quidditie, if I ſhould note that this third.

Note that as the Northerne and Easterne gates are set up first, see before. So the first sixe stones are Northerne and Easterne i. e. found in those parts.

third stone is a *Northerne* one, found and glaring in the *northarne* parts of the world, as Historians tell me. To leave men therefore free to their owne just thoughts; thus much I will be bold to set downe touching the application and order of the stones here. In the Old Testament the *Iasper* was *Benjamines* stone, the *Saphire Issachars*, the *Chalcedonie Iudas*. The *Emerald Levies*, &c. And that these stones are here set down in the order of *Morall* or *Spirituall* consideration, not of natural of the time of the birth of the Patriarches, not of civill considerations to reckon every mothers children by the mother severally, naming al one mothers children first, though not first borne before others named. The morall, or spirituall consideration may be this, not to runne over all the twelve. *Ruben* his *Sardius* should have beene first, but hee lost the place by incest. *Gen.* 35. 22. Then *Ioseph* his *Beryl* should have beene first, *Ruben* being deposed, because he was the first borne of the first betrothed mother *Rachel*. But he lost it by *Ieroboam* comming out of his loynes, and setting up Idolatry. Therefore *Bejamin* his *Iasper* is but put first being the remaining sonne of the first wife in point of law. So that those Ministers that are scandalous, or idolaous, are no way fit to direct, or project in any reformation; any way to build the Church on her bases or foundation. Secondly, is put *Issachar* his *Saphir*, which second place *Simeon* his *Topaz* should have had, but being a man of a guilefull spirit, wonted to conspiracies to betray a citie of Shechemites to death, and was one of them that gave counsell to kill *Ioseph* (for all were not of that minde; namely, *Ruben* and *Iudah* were not) and therefore he is put from his place and *Isachar* the fift borne of the second wife of *Iacob*, namely *Leah* is put second, and hee the fift, is so put because *Rubens* and *Simeons* faults you have heard already, and *Levi* and *Iudah* follow by and by with the reasons. So that Ministers that are treacherous in doctrine or politie against Church or state are not fit builders of the Church. Thirdly, is put *Iudah* his *Chalcedony*. *Iudah* is put after *Isachar*, for that happily he

According to severall causes and considerations they be severally ordered, Exod. 1. 2. 3. compare Ezch. 28. 13. Gen. 25. Gen. 29. Gen. 30.

Gen. 34.

Gen. 37.

he might the fitlyer intimate Christs outward meanneſſe in this world; and how he would not be a civill ruler over men, his errand being of another nature, a ſpirituall mediatorſhip. But commended civill rule to the magiſtrate, ſubmitting to it himſelfe. But the moſt remarkable thing to bee noted is, that *Levi* by birth, ſhould have had his *Smaragd* or *Emeranld* put in the third place. But the Evangeliſt S. *John* puts *Iudah* here, and *Levi* next after, becauſe, as the Apoſtle *Paul* diſputes to the Hebrewes, Christ a Prieſt for ever after the the order of *Melchiſedeck*, ſhould put down all Levitical prieſthood & ceremonies, & forme of worſhip. So that the Miniſters that cry out for & in the behalfe of Prieſts, Ceremonies, Altars, Sacrifices, &c. are not meet for the building of the Church. But on the contrary. *Benjamins*, that will be Gods right hand, will be Gods agents & inſtruments; & their *Iaſper*, their parts & prayers will helpe the woman, the Church in her hard travell, to be delivered; as the materiall *Iaſper* a naturall woman in naturall travell; *Iſachars*, that are the youngeſt ſonnes, little in their owne eyes, much in Gods; And are *Sapphirall*, *i.e.* heavenly (as is the propheſie and promiſe made to *Iſachar*, *Iſa.* 54. 11.) which heavenlineſſe conteines as well a ſpirit of diſcerning and deſire of the new heavens, as well as the higheſt heavens: and *Iudah's* that will deſirouſly advance Christ in all things, miniſtrie, doctrine, forme of worſhip, and will oppoſe againſt the oppoſite or contrary things to Christ, I ſay ſuch *Benjamins*, *Iſachars*, and *Iudah's* as theſe are fit for the building of the Church. I may not expatiate upon the reſt, to tell you *Levi* is put next to *Iudah*, and not ſo low as *Simeon* (with whom he ſinned in ſlaying the Sechemites) becauſe *Levi* after recovered his fall by ſlaying the idolaters, Exod. 32. Thereby to ſignifie here, that men that have ſhewed them-ſelves (as the *Levites* did when *Moſes* called. *Exod.* 32.) have ſtood for right of doctrine, and a good conſcience, ſuch miniſters are fit for the building of the Church; I will not now deſcend to the reſt of the foundations. In a ſermon diſcourſe we can give but taſts of things.

So at *Frankfort.*

See the Church his needs of helpe ſome times.

Iſa. 37. 3.

Fourthly, Apertions, *i. e.* Gates, or rather gate-waies, then gates. For they are alwaies opan: yet nevertheleſſe there are gates, and uſefully mentioned, both touching the *time* when they ſtood ſo alwaies open, viz. when all was new, no feare of old orders that any lying in the old *Adams* condition, might ruſh into the aſſemblyes of Chriſtians, and unto the Ordinances of Chriſt. And touching the *nature*, made of pearle. A ſhell of a fiſh generated by the dew of heaven. Moſt fitly to ſignifie Chriſt, *the doore and the way*: yea the one & only doore, becauſe they all of *pearle*, ſo generated, even as Chriſt was generated of the *dew* of heaven. *i. e.* The holy Ghoſt, overſhadowing *Mary*. And be ſure Chriſt will have a care of his Church, not to admit on his part, any polluted perſons. So that albeit it is neceſſarily noted that there were *twelve* gates in *number* (for all are but one, in kinde, or matter) to note that Chriſt hath made way for all the twelve tribes of Iſrael; yet withall it is moſt appoſitly expreſſed, that the keepers were 12 Angells. *i. e.* The Angells of the Churches, as called *Revel* 2.1. chap. 2. chap. 3. oft. *i. e.* The faithful miniſters, to looke that no wicked Angels or men, that is falſe teachers, or foule practiſers enter in, & ſet up a ſynagogue of Sathan neere Gods Church. So that by all this continuall opening of the gates, and yet continually watched, is ſignified that the Churches time of reformation, ſhall not bee a time of open hoſtiltie from outward potent enemies; then the gates would bee ſhut; but if liable to any enemies, it will bee to the Hypocrites, that will ſeeme to come in, as if honeſt, and when in, labour to diſturbe, and defile. And therefore theſe are watched and examined by the Angells, upon any the leaſt ſuſpition: marke now the ſumme of all (in relation to a reformation) intended in theſe gates; That if there be not able and holy miniſters ſet in all the entrances of the Church, and they without flattery or iniquitie doe not bring in men into the Church, by Chriſt. Chriſt is not by them advanced in all things, and all things elſe, doctrines, ceremonies, &c. depoſed in compariſon of Chriſt and his doctrine

Compare Pſal. 110. verſ. 3.

Revel. 21. 12.

doctrine and governement, &c. then that is not the holy citie here ſpoken of, nor any part therepf.

Thus of the walls of the citie.

Secondly, of the townes, places, or materiall parts of this citie. The whore of Babylon ſitteth upon ſeven hills, ſutable to her many abominations. But holy Ieruſalem the true worſhipper of God-trinitie in unitie, conſiſts chiefely but of three. *i. e.* Mount *Aera* the lower towne, for trading and honeſt walking in mens ſeverall callings. Mount *Moriah*, for the publike place of Gods worſhip. For there the temple ſtood. Mount *Zion*, for the place of publike juſtice and relieſe of the oppreſſed, for there was *Davids* throne. And all theſe firmely compacted, into one citie as in territories, ſo in ſpirituall, and civill agreement. All theſe are ſweetly ſung of in *Pſ.* 122. our feet ſhall ſtand within thy *gates O Ieruſalem*, whether tribes goe up to the *teſtimonie of Iſrael*. For there are *thrones* of judgement; in regard of all which now ſo harmoniouſly united, civilly and ſpiritually, it is called a compacted citie. *i. e.* (ſaith *Iunius*) Before this theſe differed in ſtructure of townes; religion, and civil adminiſtration; for formerly there were three townes, and a twofold religion, and adminiſtration, the one of the people of God, the other of the Jebuſites; but now all theſe, by all meanes compacted. In conjoyning of townes, in verſe three. In religion of minds ver. 4. And in adminiſtration of juſtice. ver. 5. In all which *union*, that *union* of *three*, of *three* into *one*, the King joyes, and the people joy, and all ſhall joy and proſper that can wiſh well to it. See the title of the *Pſalme*. And verſe 1. yea every verſe of the Pſalme. For what politicke man, if a juſt man, and a godly man will not joy when kingdomes and Churches are made as well ſtronger and better as well as greater: That quietneſſe, and righteouſneſſe, and Godlineſſe kiſſe one another. Thus ſhall be the reformed ſtate of the Church, of the new Jeruſalem. There ſhall be mountaines, thrones, ſtreets, &c. all compacted into one holy Hieruſalem. There ſhall be no *crying* through injuſtice; there ſhall ye no defilement through

1. 2. 3. *Iun.* in Pſal. 122.

See Revel. 21.

uncleanesse. And Kings shall take contentment therein; For they shall bring their glory and honour unto it. And then all may see the Church beginnes to bee new, when she so shines, that princely glory admires her.

3. Thing of this new citie are the streets; which are said to be of Gold. And their use is (we know) to bee an high way for the people. This is another character of the reformed Church, that the waies and conversation thereof in all her members, shall be first *solid* according to the truth of God; not quagmires, and hollow earth of human inventions; secondly *pure*, not onely from sinne, but from scandalls, and appeareance of evill. *Phil.* 4. Taking heede of what is not of *good report*. And thirdly *shining*. As *Mat.* 5. carry out good examples to all. And studying what hath praise and vertue in it. *Phil.* 4.

4 Thing is the temple. For though it bee said Saint *John* saw no temple, yet hee saw that which was equivalent, yea farre more eminent in stead of the Temple. For the Lord God Almighty, and the lambe are the Temple. The Temple was but a type of Gods presence in Christ; therefore removed, when God the Antitype comes. And not only the materiall Temple, as the walls and buildings were overturned by *Vespasian*, and *Titus*, betweene 30 or 40. yeares after Christ: but all the appendixes, all the shaddowes, yea all the darkenesse of those shaddowes to be removed. *i.e.* All Jewish ceremonies and all Romish & humane apish ceremonies that are the imitation of them. If the *temple* was to bee done away much more the moveable *tabernacle*. If divinely instituted Jewish ceremonies must be done away, though not changed for 3000 yeares, much more *human*, lyable to change every day, that like a tayler, the Church hath never her perfect trade of discipline, by reason of daily innovating fashions. *Ob. Revel.* 21. 3. It is said the Tabernacle of God was with men. *Sol.* Not the Tabernacle of the congregation; But the Tabernacle of habitation: as tabernacles signified, 2 *Cor.* 5. 1. So that tabernacle signifies in that place of the *Revelation* only Gods dwelling among men, in a speciall manner,

ner, and in a ſpirituall manner, without the repreſentation of himſelfe by a temple. All the repreſentation of him, was in the living *Temple* of Chriſts body, whiles on earth, which now is to be continued in the office of Chriſt, and the order appointed by Chriſt. Therefore it is ſaid in the text of the *Revel.* That God and the Lambe was the temple. *i. e.* God in Chriſt. The characters of the new Hieruſalem intended in all theſe are two. 1 That ſhe is moſt ſpirituall, and immediate in all her worſhip. No temple but Chriſt. No ſacrifice but the Lambe Chriſt. No light in Temple, no lamp, or ſhine of the heavens, but Chriſt. They therefore are none of the new reformed Church; nor doe they act any part of the new reformed Church, that ſend the people about *per ambages*, by circuits the farthest way about to God in worſhip by as many materialls, human formes, and dictated leſſons, to be learned by rote, and vayling her with as many ſhaddowes as may be: when as the worſhip, and the going to God under new ſtate of the Church ſhould be ſo immediate, that nothing ſhould come betweene, but the meere cloſe obſervation of the rule of the Scripture. 2 The new Hieruſalem hath God more effectuall in the Church. He will bee better to her then the temple, or ſacrifice, or light, though of the Sunne. As he made the ſecond temple more glorious then the firſt by his preſence in it in Chriſt, ſo he will make the third more glorious then the ſecond, becauſe he himſelfe will be that temple. *i. e.* He will make the ſecond Hieruſalem more glorious then the firſt, becauſe hee will more manifeſt his efficacie, in the miniſtrie thereof. For if but the dawnings of the day, but the foundations of this new ſtate. *Acts* 2. were ſo efficacious, to convert ſuch multitudes at one Sermon, what then will bee the efficacie of the noon, and full perfection of it, ſo farre as is atteinable here.

Chriſt reſignes not his office of mediatorſhip till the end o' the world. 1 *Cor.* 15. Therefore this ſtate here deſcribed, cannot be that of glory. Iohn 4. 24.

And thus you have ſeene the holy citie, the holy temple, and the entrance. Now adviſe with *Ezech.* 8.9. 10. chap. if in any Church the citie, *i. e.* the converſation and righteous dealing of men, the threſhold. *i. e.* the entrance, and admiſ-

admiſſion of Miniſters and men, to the miniſterie, to the word and Sacraments; the Cherubims and Arke, *i. e.* the inmoſt parts of Gods houſe and worſhip be polluted in any Church? If ſo that Church is not yet made new. But if the inmoſt of Gods worſhip Holy Communion, and prayer be polluted, *altered*, and *Altared*, the Divine managing thereof, turned into human, then God will depart to the threſhold. If the threeſhold be polluted, all unworthie Miniſters be admitted to the miniſteriall function, all all unworthie perſons admitted as members of the Church, and ſo make linſy-woolſey, the aſſe is yoaked with the oxe, then God will depart to the middle of the citie, and if that be polluted, as formall worſhip, procreateth a profane converſation (witneſſe the Church of Rome) then the Lord will depart out of the citie unto the mountaine.

Ezech. 8. 6. & chap. 9. 3.

Ezech. 11. 23.

Ibid.

Thus of the firſt and ſecond notion under which this new ſtate of the reformed Church is deſcribed.

Now followes the third, *i. e.* A preparedly adorned Bride.

We cannot here in the branch of an uſe, touch theſe ſeverally, as wee ſhall in another text. But in a ſhort and generall conſideration of them, wee may perceive the Church here to have two characters.

1 A chaſt diſpoſition.
2 Dutifull ſubjection.

Firſt a chaſt diſpoſition, againſt all idolatrie. She uſeth no wanton kiſſing or laſcivious talking, or imbracings of any idoll whatſoever; but holily deſirous to kiſſe, talke of, embrace Chriſt, diſclaymes all falſe lovers; wantonly to talke of an Idoll, is unneceſſarily to mention him. *Hoſ.* 2. 16. 17. Thou ſhalt call me no more *Baali*, &c. *Ob.* That ſignified as well *my husband*, as the word *Iſhi*. *Sol.* Becauſe the Idolater uſed the phraſe *Baali*. And therefore the godly Jewiſh Church muſt not uſe that phraſe, *ne nominans maritum cogitet idolum*, leaſt whiles ſhe mentions God as a husband, ſhe thinke of an idoll. And *Epheſ.* 5. 3. 5. *Let not covetouſneſſe be once named among you, which*

So S. *Hierom.*

is

is idolatrie. Wantonly to kiſſe an idoll, is to bow or cringe, or make a ſalutation towards it, though a man comes not neere it. *Iob* 31. 26. 27. *If I beheld the Sunne when it ſhined, or the Moone walking in brightneſſe, and my heart hath beene ſecretly inticed, or my mouth hath kiſſed my hand.* To imbrace an idoll, is to worſhip God, in, on, through or towards that Idoll. *Hoſ.* 4. 17. *Ephraim is joyned unto idolls let him alone.* For ſtill they intended the worſhip of the true God. verſe 15. *they ſweare the Lord liveth, whiles they tranſgreſſe at Gilgal, and Betharen,* the houſe of idolatrous vanitie. Theſe three are more illuſtrated by their contraries. The true Church chaſtly *talketh* of Chriſt, when in word ſhee doth extoll and magnifie him. *Cant.* 5. 10. 11. &c. Shee *ſalutes* Chriſt, and kiſſeth him, when ſhee applies her ſoule to the words of his mouth. *Cant.* 1. 2. This is called *Heb.* 11. 13. Saluting the promiſes. She imbraceth Chriſt, when ſhe chooſeth him only and forſaketh all oppoſites to him, *Hoſ.* 2. 7. *I will goe and returne to my firſt husband, for then was it better with me.* Greek Ασπασάμενοι.

Queſtion. But what is Idolatrie?

Anſwer. It is { *mente* / *ente* / *medio* / *modo* } in { minde. / matter. / meanes. / manner. }

In *Mind*, when a man hath vaine imaginations of the true God, *Rom.* 1. 21. or a meare imagination for a God, 1 *Cor.* 8. 4. *. * Thus *Neptune, Æolus, &c.*

In *Matter.* When a creature is made a God. As the heathens gods; of which were 30. thouſand under *Iupiter*, whereof ſome were meerely imagined, as wee ſaid but now; others viſible creatures, as the Starres, beaſts, &c. As the *Egyptians* adore Leekes, yeeles, garlick, onyons, &c. *porrum & cepe nefas violare & frangere morſu.* *Heſiod.* τριηκόσιοι μυρίοι εἰσὶ ἐπὶ χθονὶ πολυβοτείρῃ ἀθάνατοι Ζηνὸς. *Perſius.*

In the *Meanes*, when as one makes that to be the thing, in, on, through, by, towards, or before which a man will worſhip God, which God never appointed in his word the The idolatry of theſe times.

the meane of his worſhip. *Exod.* 32.5. They intend to worſhip the true God. But they erre *in medio*, in the meanes, in, through, &c. which. Thus verſe 4. Therefore the Apoſtle calls it idolatrie, 1 *Cor.* 10.7. So *Acts* 17.23. They intend to worſhip the ſame God that Saint *Paul* would preach to them. But they erre in the meane, him they will worſhip, in, upon, or before an Altar. Therefore the Apoſtle chargeth them with ſuperſtition.

In *Manner*, when any worſhip for ſubſtance or circumſtance is without footing in the word of God, *Coloſ.* 2. See the whole chap. And *Galat.* 5. So *Mercer* (though a reader at *Paris*) ſaith on *Hoſ.* 2. *omnis cultus ſine verbo dei eſt idolatria.* All worſhip without footing in the word of God, is idolatrie.

2. Dutifull ſubjection, againſt all impietie, ſhe will neither in diſcipline nor manners, be diſobedient to Chriſt. *Epheſ.* 5. 22, 23.

Object. Well you have told us a long ſtorie out of Saint *Peter*, and Saint *Iohn*, of a new reformed Church; but all thoſe things ſeeme to be like cobwebbs, too curious to hold, too prettie to bee potent, and prevalent; for you dreame not how dangerous this new reformation may be to the ſtate, and how prejudiciall to Kings and Princes. And therefore thoſe hopers, and hopes muſt reſt ſatisfied without thoſe hoped things, though now indeede they ſeeme to promiſe never to be ſatisfied in their mindes, deſires, and petitions without it.

Anſw. All theſe things are opportunely objected here becauſe they are cleared by Saint *Iohn*, and ſo wee ſhall heare him free his owne propheſie from all objections, before we leave him.

Firſt, to the danger of *State* objected, Saint *Iohn* oppoſeth, 1 the danger of condemnation, if any man ſhall bee *fearefull* regularly to reforme or practiſe reformation according to the powers parts, and place God hath lawfully inpowered, and priviledged him withall, *Revel.* 21.8. *But the fearefull and unbeleevers, &c. ſhall have their portion*

on in the lake, &c. Saint *John* utters theſe words amidſt his propheſie of the new reformation. Therefore they muſt needs have ſome ſuch relation to non reformation. 2 He oppoſeth the dignitie, and commoditie of bringing to paſſe this new reformation. For ſaith Saint *John*, God will dwell there with men, *Revel.* 21. 3. Therefore no inconvenience. For ſaith the 4 verſe. 1 God will wipe away all teares, by reaſon of antichriſtian Tyranny. 2 There ſhall be no mourning becauſe old things are done away. None ſhall have cauſe to complaine of the loſſe of them.

Secondly, to the pretended prejudice to *Kings* and *Princes*, Saint *Iohn* aſſures that there ſhall not be the leaſt ſurmiſe or conceipt of any ſuch thing ariſing in the minds of kings and princes when they ſee what that reformation is, but contrarie wiſe ſhall bring their honour to it, v. 24.

Thirdly, to the ſurmiſed vaineneſſe of hope of ſatisfaction, Saint *Iohn* promiſeth that the Saints hopes and deſires of this reformation ſhall be ſatisfied. Reade the 5, 6, 7. of that 21 chap of the *Revelation*. Therefore *Mordecai* his ſpeech to *Eſther* muſt be remembred by all in whoſe hands God hath intruſted the power of reformation, *If thou altogether holdeſt thy peace at this time, then ſhall* Eſter 4. 14. the Churches *enlargement, and deliverance* ariſe *from another place.* I will not threaten that which followes to them that ſhall neglect to helpe in the Churches deliverance. *But thou and thy fathers houſe ſhall be deſtroyed.* I daily pray the contrary. But thoſe in place, may doe well to weigh thoſe words to preſerve them from careleſneſſe. And the words that follow with a litle change, to put them on to activeneſſe. *And who knoweth whether you are come to* have that authority in *the kingdome for ſuch a time as this.* And laſtly to conſider all theſe were ſpoken to a woman, whoſe power (more then by perſwaſion) what was it in compariſon of a Parliament of men, or corporations of magiſtrates.

Thus of the uſe of examination. 3 Vſe is for *Humiliation*, viz. to the world, to the Antipodes, the oppoſites to

the hoping Saints; being oppoſite not only in their hopes (if to be named hopes) but in their practiſe. The conſiderations to humble them, ariſing out of the doctrine are fowre. 1 Their hope doth not tend the right way; they doe not tend in their hope the right way. They doe not hope as men of hope; They doe not hope for the good of the Church as if they themſelves were of the Church. They hope not as if they and the Church had one Chriſt, one faith, one baptiſme, one hope of glory. And ſo they ſhew plainely that they are not of the common wealth of *Iſrael. Epheſ.* 2. 12. And ſo not in ſtate of ſalvation. *For*
Acts *there is no name given under heaven whereby we may be ſaved, but Ieſus Chriſt.* And *extra eccleſiam nulla ſalus.* Chriſt, ordinarily ſaves in and by the Church, *i.e.* men comming to the congregations, or aſſemblies of the Church
Rom. 10. are there called by the power of the word preached. And beſides the loſſe of ſalvation, they ſhall not ſhare in the outward condition, comforts of the Church.

2. That having no newneſſe, no righteouſneſſe perſonall, whereby to deſire the newneſſe and righteous condition of the ſtate Eccleſiaſticall, (for every habit of grace is *truly* deſired by the diſpoſitions of the ſame grace) they ſhall never enter heaven, *John* 3. 5. 1 *Cor.* 6. 9.

3. The godly Church and her members ſhall bee happie, their condition ſhall bee joyfull, whiles the enemies that are oppoſite to them ſhall gnaſh their teeth, with torment of envie to ſee them proſper.

4. The Church being renewed and rectified ſhall not be annihilated (as the wicked hoped) but ſhall indure to the worlds end, in a comfortable condition to trample and weare out their enemies as old ragges. The higheſt parts of the wheele the wicked triumphing, ſhal feele the lower part of the wheele of the whole univerſe of men. *i.e.* the Church going over them, and preſſing them. Being thus turned by or upon the extree of Gods divine juſtice. That as the captivated King drawing the conquerors Chariot, looked oft behind him and ſaid (when he was asked the reaſon why he ſo oft looked backe) that he obſerved how

that

that part of the wheele that was uppermoſt, ſuddainely was undermoſt; ſo may the Church ſee and ſay of the wheele of divine providence. And as that conquering monarch upon that ſpeech of his Kingly captive, left off to make ſo Royall a perſon his coach-horſe; ſo may the enemies of the Church be adviſed (*if they would learne righteouſneſſe*) to leave off their wheeling and rowling over the Church. For the wheele of the wicked ſhall goe over *them. i. e.* Them themſelves. *Prov.* 20. 26. And the wicked will prove chaffe. *Pſal.* 1. They are old, they will weare out. Their very lamps of profeſſion will goe out. Thus of the uſe of humiliation. Iſa. 26. 9.

The fourth is of Conſolation. Let not drouping hearts ſinke within them, as if things ſhould never be better. Firſt minde the text and doctrine, that gives us item not to thinke as the world, not to be hopeleſſe as the world. It is the character of the wicked to have no hope of the Churches good; wee muſt bee contrary to them, 2 wee have a promiſe, therfore let us not caſt away our confidence. The word of Propheſie and promiſe *a more ſure word.* 2 Pet. 1. 19. 3. All godly men for the generall (ſaith the Doctrine and Text) doe hope. *Be* we therefore, as well as profeſſe our ſelves like them. Say we to our ſoules; *why art thou caſt down O my ſoule? And why art thou diſquieted within me? Hope in God, for I ſhall yet praiſe him.* Pſal. 43 5.

The fift and laſt uſe is for exhortation, that all godly men would bee men of hope, of a ſtrong hope to expect that which is promiſed in the text, and propounded in the doctrine, viz. thoſe new heavens, and new earth, &c.

Motives. 1 It is the clearing of your title; of your ſpirituall eſtate, *i. e.* whether ye be godly & ſhal have a ſhare in thoſe new heavens, & new earth, &c. For he is the creditor, & hath right to the ſum, that hath the bond, & looks for payment at the day. Beſides, nothing more diſcovers an excellent nature, then an excellent eye. And hope is the eye of the ſoule, yea of the grace of the ſoule, yea of faith, 1 *Motive.* So the Philoſ. So the Poets. *Homer calls minerva* in commendation. Γλαυκώπις Ἀθήνη. And cõmends *Agamemnon* for having an eye like *Iupiter.* Ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ. And they cõmend a skie coloured eye, a heavenlike eye.

faith the principall grace of the ſoule. *Rom.*8.23. So that it being rightly fixed on God in his promiſes proves home to man his ſafe ſpirituall condition. So the *Pſalmiſt. Lord I look as one of thine.* And *Pſal.*25.15. *mine eyes are ever towards the Lord.* The ſpouſe alſo is ſaid to raviſh Chriſt with one of her eyes. *Cant.*4.9. And the excellent Saints are like the beaſts *Revel.*4. verſe 6. *full of eyes, within, and before, and behind.* Therfore upon this firſt motive let us labour to have this eye of hope, this expecting looking eye, which maketh the Church its proſpect, and her renovation its expectation.

2 *Motive.*

2. A ſerious hoping haſtens the performance of thing hoped for (for God muſt be pryed into, ey'd with hope; & prayed unto as the challenger of the things hoped, before he will do any thing *Ezek* 36.37. So the Pſalmiſt. *God ſhall ſtrengthen your heart all ye that hope in the Lord. The eye of the Lord is upon them that feare him, upon them that hope in his mercy, to deliver their ſoule from death, & to keep them alive in famine. Our ſoule waiteth for the Lord, he is our help & our ſhield. The Lord taketh pleaſure in them that feare him: in them that hope in his mercy.* When a creditor tells a debtor, that he lookes for his mony at his day, according to the debtors promiſe, the debtor will haſten to make ready his meny. So the Lord to performe his promiſe, when we by hope looke for it at the day. And therefore as the Lord is pleaſed by promiſe of mercy to become our debtor: ſo *David* challengeth him at his day. *Pſal.*102.13. *Ariſe O Lord, and have mercy upon Zion, for the time to favour her, yea the ſet time is come.* So when about the time ſet by God. *Dan.* 9. The Saints *Zechary, Elizabeth, Simeon, Anna, &c.* waited for the conſolation of Iſrael, then *in due time* God ſent his ſonne. *Rom.* 5.6. And if hee hath given us his ſon how ſhall he not with him alſo freely give us allthings.

Pſal. 31.24. Pſal. 33.18. 19. Pſal. 47.11. Rom.8.32.

3 *Motive.*

Thirdly, Moſt would have heaven, eſpecially if they could have heaven upon earth. Se here it is ſo promiſed, it & ſo to be poſſeſſed. And *Rev.*5.10. *And haſt made us Kings and Prieſts unto our God, and we ſhall raigne on earth.* And this heaven beneath is the earneſt of heaven above.

Therefore

Therefore, ſhall we not hope for it? In paſſion wee wiſh our ſelves in heaven; much more ſhould wee on grounded conſideration. And if to be in the houſe, then to be in the porch that neceſſarily leadeth to it for all of that age; and for our poſterity if not for us. We are ſo wheeled about with heaven, that we cannot (one would think) forget it, ſure enough not get out of it, fall through it. So that if men periſh it muſt be by burying themſelves alive in the center by earthlineſſe, and emptineſſe of heavenly hope. 4. Wee mightily affect newalties. As one once, ſo we make it our Motto *Nil jucundum, niſi quod reficit varietas.* Nothing hath any jucunditie in't, but onely there is a refreſhment from varietie. Loe here is a newneſſe of all things. The Aſtronomers mightily gaze after new ſtarres (though but ſo, in their ſildome appearance) The husbandman mightily joyes in a new ſoyle, new broken earth. How much more ſhould we deſire believe, and hope for a new ſpirituall heaven and earth, upon earth, when ſo firmely prophecied, and promiſed. 5 We mightily cry out againſt unrighteouſneſſe, and ſigh for right to take place. And wee are quieted and comforted if a Judge promiſeth us, that he will doe us right. How much more ſhould we deſire and hope on God (that cannot lie, nor bee weake or unwilling to doe good) to bee eaſed of the unrighteouſneſſe that oppreſſeth the Church. *4 Motive.*

Meanes. 1. Conſider we have a promiſe, under Gods hand; yea many promiſes. By the Prophet *Iſay* of which afore. Of Saint *Peter* here taking up thoſe promiſes, and avouching them: yea ſince Saint *Peter*, wee have a Propheticall promiſe by Saint *Iohn* in the *Revelat.* 21. yea the whole book of the *Revelat.* tends to this as one whole Syſtem of promiſes. Now God cannot lye. *Tit.* 1. 1. He hath ſworne that in Iſaack, that is in Chriſt, all the nations ſhall be bleſſed (this includes all things) God cannot be perjured. *1 Meanes.* Gen 22. 16, 17

Secondly, It is God that makes theſe promiſes long ſince. Above 16 hundred yeares ſince, the laſt of them,

And much more, the formoſt of them, and as all other his promiſes have not failed. The nations are bleſſed in Chriſt comming. The reſt of *Iſaiahs* propheſies are fulfilled touching the Iſraelites captivitie in *Babylon*, and their returne. The reſt of Saint *Peters* propheſies are fulfilled. He ſuffered Martyrdom, as he foretold. All the other of Saint *Johns* propheſies are fulfilled in the former viols and ſeales, to theſe times. And now if ever, we ſee a dawning of the propheſie of the text, and the promiſed mentioned in the text, why ſhould we not beleeve. Above all in promiſe keeping doth the Lord glory to ſhew himſelfe a *Iehovah.*

Iosh 21. 45.

Exod. 6. 3.

Thirdly, conſider theſe impleaded promiſes. Saint *Peter* hath impleaded the promiſes in *Iſai.* Saint *John* the types and viſions in *Ezech.* And the Saints eſpecially within theſe few yeares, have mightily challenged God on theſe promiſes that ſpeake of a new heaven, &c. uttered by Saint *Paul*, and Saint *Peter.* Therefore make ſure, God for his honour, will not have ſo many eyes upon him, and fayle in his promiſes ſo divulged, and canvaſed.

Obj. 1. This is a difficult buſineſſe.

Anſw. Hope is of ſuch things, *Rom.* 4. 8. creation is a about ſuch things, the promiſe ſaith theſe new heavens &c. ſhall be *created.* In creation, the creature cannot reſiſt. Remember the Atoms, and hopeleſſe beginnings of *Luthers* time.

Potentia irreſiſtentiæ.

Object. 2. God uſeth meanes; we ſee none competent.

Anſw. Hope that is ſeene is no hope, *Rom.* 8. *Creation* is without meanes. Immediate creation, abſolutely of nothing. So the Chaos. Mediate as of *Adam*, of that which was as good as nothing. Nor can the object bee ſo properly intimated to bee a meanes in creation, which is meerely paſſive, but God preſents to us many meanes, which we ſee not, eſpecially under the relation of meanes. As the enemies owne plotts are oftentimes made meanes. *Pſal.* 9. 16. *Pro.* 11. 8.

Object. 3. But oft, and by fits, things run croſſe, and contrary.

Anſ.

Answ. Creation is out of contraries, *Gen.* 1. And so is the creation of the Churches reformation. Remember Israels deliverance out of *Egypt*.

Object. 4. But still the Churches enemies are many and strong, and the Church is weake.

Answ. Creation is invinciable. It turnes water into wine. God could make any thing of the beautifull world out of the Chaos.

Object. 5. We are unworthy, many unworthy persons, and things yet in the Church, and not only here left, but here loved.

Answ. God tells Israel hee would deliver them for his owne sake, for his *name*, *Ezech.* 36. 21. *He will be jealous for his name*, *Ezech.* 39. 25. And not for their sakes, *Ezech.* 36. 22. There is no worthinesse in the matter of creation. God made us his new creation in Christ when wee were enemies, much more therfore being now reconciled, shall we be delivered from wrath. *Rom.* 5. 10.

To wind up all (for it is high time.) God hath said, and said, it shall be; trouble wee not our heads, when, how, wherewith. Trouble wee (if we will doe any thing) our hearts to bring them to beleeve. God is so sweet in his mercy, so sure in his truth, so supreme in his power, that as in prayer we cannot be denyed, unlesse wee will bee denied; so there is no reason why we should not beleeve and hope, but onely that we will not. Wherefore let us fall short of nothing for want of a doing, praying living faith in Christ: put forth we our hope upon the promise, with an holy protestation of minde, oft resolved, and renewed, according to the expression of the text. *Nevertheless*, notwithstanding all difficulties and doubts, wee according *to his promise looke for new heavens and a new earth, wherein dwelleth righteousnesse*; and still at the close let our owne hearts answer, *Amen*, *Amen*.

Luke 18. *v.* 1. ver. 7.

Ezech. 33. 11.

FINIS.

Faults eſcaped, by reaſon of the Authors abſence, when the Booke was in printing.

Page 6.l.7.For *Hepos*,r.*Nepos*. p.8.l.27. for rules in r.*rule is*.p.9.l.12. add *may imagine*.p.33.marg.r.*Epheſ*.5.4. p 36.l.1.r.*many*.l.7.r.*continued*.p.41.l.28.r. *indicat*. p. 54. marg. r. *Demoſthenes*. p. 62. marg. for *hereof*, r. *here of*.

5

A TRVE RELATION OF THE PROPOSING, THREATNING, AND perſwading the VINTNERS to yeeld to the *Impoſition* upon WINES.

DECLARING,

The diſlike of the Generality of *Retailers*,
And whatſoever they either did or ſuffered therein, was meerly by *compulſion*.

AND

Heereby is alſo truely ſet forth their great, and almoſt inſupportable Loſſe by this *IMPOSITION*.

Together with the extreame *Wrongs* and *Injuries* they have ſuffered in their *Arreare-Money*, in their *Meat-Money*, and by MEDIUM-WINE.

LONDON,
Printed in the Yeare, MDCXLI.

A TRVE RELATION OF THE PROPOSING, THREATNING and perſwading the VINTNERS to yeeld to the IMPOSITION upon *WINES.*

THE *Impoſition* upon WINES was propoſed and required almoſt three years before *Alderman* ABEL became Maſter of the *Company*; during which time it was alwaies ſtrongly oppoſed, and refuſed by the generality of *Retailers*. And in the laſt time of propoſall before his being Maſter they utterly refuſed it, and choſe rather to lay themſelves downe at his *Majeſties* feet, and ſtand to his mercy then to conſent to that *Impoſition*, and humbly gave in their *Anſwere*, that ſuch payment could not bee made without the undoing and overthrow of *them*, their *Families* and *Trades*, as appeareth by an Order entered in their *Hall-Booke*, bearing

 date

date the 27th. of *March*, 1637. Hence appeareth the * *Discovery* to be defective, and the *Author* thereof deceitfull in the very entrance of his Booke, who would cunningly make the World believe that this *Project* had its beginning on the 6th. of *Novemb.* 1637. Therein subtilly and of purpose leaving out both the time of contrivement by the *Alderman* and Mr. *Kilvert*, and also the time of resolute denyals by the Retailing *Vintners*, as appears not only by this Order already named, but also by another bearing date the 25. of *October* 1637. which Order doth plentifully shew Mr. *Richard Kilvert* to have a prime hand in the worke.)

* A book intituled *A true discovery, &c.*

In the Summer following Alderman *Abel* (being *Sheriffe* of *London*, was made Master of the *Company*, who did then call many Courts to presse the yeelding (as he said) to the Kings desire in this *Impostion*. Amongst some of the first Meetings there were reasonable great appearances, to whom the *Alderman* proposed the matter, very vehemently urging their consents (most especially) with two sorts of Arguments.

Promises: The first consisting of many promises, *viz.* That the King would pardon all former faults of dressing and selling victualls contrary to the Decree of Star-chamber; of selling *Wines* above the rates (unknowne who was guilty of) and that (for the future) they should have priviledge to dresse and sell victuals, to sell Tobacco, Beere, Sugar, &c. and be kept free from the danger of informers, as also have the Coopers debarred from buying of *Wines*, saying hee had gotten the best and learned'st Counsell that could bee had for gold, who told him it was lawfull, and that the King might put what *Impostion* he pleased upon *Wines*, they being a forreigne Commoditie; and further hee said it should bee for the

good

good of the whole *Company*, and that their Posterity after them, and the Child unborne should have cause to blesse God for them. But these perswasions failing, hee sets upon them with

The second sort of Arguments consisting of divers fearfull threatnings; namely, That they should be prosecuted for dressing of meat contrary to the Decree, that they should be alwayes perplexed with Informers, and disabled to use their trades: That the King was resolved to settle the *Imposition* whether they yeelded or no, and this his resolution he would not alter: Nay, he said further, That the King would as soone loose the profit of his *Crowne-land* as that benefit; And that (if they consented not) either the Merchants or Coopers would step in and allow it the King.) That the Coopers had already Petition'd for it very earnestly, offering a great summe of money, and pretending themselves better able then the *Vintners* to doe the Service: And that if the Coopers prevailed, the *Vintners* should become their slaves; and still as any one spake in dislike of it, the *Alderman* retorted most bitter words, frownes and sharp rebukes * (able to daunt a weak spirit) causing to be put apart, and not permitting him any further liberty of speech, telling them that when he was a young man they durst not speake so saucily, or oppose the Master and Wardens; for if they did, they should be sent away by an Officer to prison. Threatnings.

* As may by many be sufficiently testified.

All these wayes still failing him, and finding himself not able thereby to prevaile with the major part of the retailing Vintners, he ceased not to warne them dayly to the Hall, intending to wearie them into a consent by his extream and importunate urging, notwithstanding their often resolute denialls, whereupon they did then for-

forbeare to make their repaires, to the Hall so frequently as formerly they had done to prevent his course and unsavory usage, and this their slackneſſe in appearing, did so vexe the Alderman, that he required those that were present to write downe their names, that so notice might be taken of those that were absent: whereby the Diſcovery is diſcovered to be falſe, which saith, in *pag.* 15. A greater number of drawing Vintners appeared at those generall Courts then hath beene knowne at any Court of former times. And afterward at some such meeting, when the greateſt appearance (for the moſt part) were the Aſſiſtants, and other the ancient and chiefe of the company (whoſe expectation of sharers in the profit, made them well affected to the worke) they got (if ever) this generall conſent pretended, expreſſed (as they say) by the greater part than present holding up their hands. Thoſe who had no relation to their plot, and had formerly denyed their conſents, being the greateſt number of the Company were almoſt totally abſent; and if any of them that were then preſent did yeeld, it might be out of Ignorance, ſuppoſing themſelves bound to obey, the Alderman being Maſter of the Company, or out of feare to offend a man ſo potent, he frequently threatning and menacing thoſe which oppoſed the worke. Theſe things conſidered, may convince thoſe which pretend the Retailers proſecuted it with ſuch chearefulneſſe and earneſt deſire that Alderman *Abel* did not, nor needed not to perſwade them, as *Diſcovery, pag.* 10.

Moreover, upon every meeting of the retailing Vintners, they were not admitted into their Court at their firſt comming (though it were after the houre appointed) but were forced to ſtay below, ſometimes two, three,

three, or foure houres ere they were called up, in all which time the Contractors (doubtleſſe) were plotting and contriving how to obtaine the others conſent, and in what manner to propoſe and accompliſh their deſigne: ſo when the reſt of the Company were admitted, the buſineſſe was ſuddenly moved to them, who wanted ſuch competent time to deliberate thereupon, as the Alderman and Farmers had formerly allowed to themſelves.

But the Diſcoverer ſaith, It was agreed upon by a generall Court at the Hall, that the common ſeale of the Company ſhould paſſe to ſeale the Indenture; whereupon, ſaith he, what can be more plaine then that this was the worke of the whole Company? *pag.* 14.

To which is anſwered, that there hath beene already a Certificate preſented to the Committy, whereunto is about 300. mens hands, all which are ready to teſtifie upon Oath that they never gave their conſents to the paſſing of the ſeale. Moreover, the Court ſo called to obtaine their conſents, were not lawfully ſummon'd; for, beſides the Farmers and Aſſiſtants, the reſt of the dry Vintners were not warned, who had as much right to the Seale, and intreſt in the Hall as any other of the Company: ſo this was a warning of ſome Vintners in particular, not of the whole Company in generall; the truth of this hath beene manifeſtly proved already; therefore by this it doth not appeare to the worke of the whole Company.

Nay Alderman *Abels* owne words will prove it to be none of the Companies Worke, for at a certaine time after his effecting of it, he tooke ſo much delight and pleaſure in it, that hee clapt his hands upon his breaſt and ſaid, I thanke God I have now brought that to perfection which I have beene two yeares a working.

Further-

Furthermore, when the Alderman had wrought his ends, and a Proclamation came forth commanding the impoſition, both by Tonne and Quart to be paid; ſome Vintners continued to ſell for 6. pence and 12. pence, whereupon Alderman *Abel* ſent for them, and threatned one to ſhut up his doores if he would not change his price and ſell for 7. pence, and 14. pence, and would utterly diſable him for drawing of Wine; relating thereupon that he had (not long before) procured an Order from the Councell Table againſt one in the country, by vertue whereof, he cauſed his doores to be ſhut up, and diſabled him utterly for ever keeping Taverne any more, onely becauſe he retailed his Wine at a penny a quart under the Proclamation: and he threatned another, that hee would ſet up a Taverne right againſt his doore to undoe him, becauſe he ſould for ſixe pence a quart.

And for thoſe which did not, or could not pay the Impoſition of forty ſhillings a tunne within a ſhort time after he required it, he tooke out Extents, and ſeiſed their goods, to their great and inſupportable loſſe and detriment, Inſomuch that by his cruell threats and tyrannicall dealings, they neither durſt refuſes to pay the impoſition, nor yet retaile their Wines at a lower rate, than the Lords by their Proclaimation had limitted. All theſe things conſidered doth make it evidently appeare (as the truth is) that Alderman *Abell* as he contrived and plotted the project cunningly, ſo hee proſecuted it earneſtly to the very utmoſt in the acting thereof.

Loſſes to the Retailers of Wines.

Further, it may plainely appeare that the Retailers (thoſe onely excepted that had their ſhares in the Farme) are and have beene great loſers by this impoſition

ſition, for almoſt all the wines imported the laſt three yeares wanted much of gage; particularly, in ſome of the *French* Wines there wanted 16. gallons i'th tonne, in others 32. 40. 48. 56. and 64. In ſome few *Spaniſh* Wines, but eight gallons, in moſt of them 16. 20. and 24. gallons; yet notwithſtanding for every two Buts or Pipes of *Spaniſh* wine, and every 4. under-gag'd hogs-heads of *French* wines, the 40. ſhillings was compleatly exacted and paid without any rebates for their wants, (by which it may appeare that the Retailers have paid about 50. ſhillings for every tonne of cleare wine which they have bought) beſides the great quantities of Lees in them, and other ſeverall loſſes, as leakage, both in carriage home, and in their cellars, ſpilling, long deeping, decaying, on their hands, bad debts, and their great dammages by Mediums.

Alſo the Retailers were inforced for many of theſe wines to pay extraordinary priſes, far exceeding the Rates ſet downe by the Lords; as namely, for ſome 4. pound. 4. pound 10. s. 5. po. 5. po. 10. s. 6. po. 6. 10. s. and 6. po. 15. s. and ſuch like rates were paid and exacted more and higher than the allowance from the Lords to ſell at; to which may be added the ſeverall charges incident unto them, yet for all this the Retailers never did exceed the price allowed by the Lords and ſet out by Proclamation: all theſe particulars are manifeſt trueths ſufficiently knowne to all that are dealers in wine; whence the Author of the Booke intitled, *A Diſcovery*: is diſcovered to be Ignorant of theſe things, or very impudent that ſhall offer to fill three of his *pages* ſo full of untruthes, *viz.* *pag.* 25, 26, 27. Read, Compare, Conſider, and Iudge.

Wrongs and Injuries impoſed by Alderman Abel *and the Farmers.*

1. In the Aſſeate Money.

Whereas the Proclamation gave them no power to receive or impoſe 40. s. a tonne till the 11th. of *Iune*, 1628. at the ſooneſt, yet theſe Contractors, cauſed a ſearch and view to be

made the last day of May being eleven dayes before, taken an exact account of the wines in all the Vintners cellars in *London*, and in all other places within three miles compasse of the citie, though some of them had beene bought long before, which account they kept upon record till Vintage time. And when divers of the Vintners had bought new wines (without which their trades, could not be managed) they would not permit them to carry them home without Tickets, which Tickets the Office would not grant, although they paid the 40 s. a tonne, except they also discharged the Arreare according to their account, or sealed bonds to discharge it, otherwise they could not have home their wines to draw, (though they were already bought of the Merchants and paid for) In this exigent either they must seale those bonds, or themselves, their wives, children and Families, must be utterly ruinated in the losse of their trades for want of wines to supply their dayly Rent and Customers; so they sealed those bonds; whereby they have beene forc't to pay this Arreare Money as by their bonds taken appeare.

2. *Medium Wine.*

Also they suffered very much by the great quantities of *Medium* wines enforced on them being both very bad and very deare, whereby they were not onely hindered in their trades, but also much damnified in their reputation, in that they were compelled to part with great summes of Money for these *Mediums*, and were thereby disabled to keep day with Merchants of whom they had bought good wines for time, and that time expired. The insupportable wrongs and injuries thereby suffered (almost to the utter undoing of maney Retailers) hath beene sufficiently manifested (not onely by the imprisoning of many of them, but also) by the severall testimonies thereof made before the Committee.

The occasion of this *Medium* was that inveterate malice and hatred that was in Alderman *Abel* against the Coopers, that, and that onely was both the begetting of the *Medium*, and

and the very Originall occaſion of the Coopers reſtraint.

Alſo the contriving of the *Medium*, was the Aldermans worke, as for the Retailers, they knew not what it ment when he propoſed it; whereupon he tooke great paines, and ſpent much time in the explanation of it to them.

And himſelfe, together with Mr. *Griffith* often preſſed the conſent thereunto very earneſtly with many perſwaſions, telling the Retailers it would prove as ſmall a matter as Fleabiting, &c. whereby it appeares, that the Booke intituled, *A true Diſcovery*, is a diſcoverer of untruths, in *pag.* 19. and 21.

3. *Meat-Money.*

Laſtly, the Six thouſand pounds formerly diſburſed by the *Retailers* for dreſſing of *Meate* they could never yet get repaid them, though his Majeſtie allowed it to the *Alderman* and the reſt of the Contractors: And for their defence in ſo unjuſt a detention they alledge for themſelves two notorious untruths.

Firſt, that they were at 2000. l. charge to procure it, in reſpect whereof they would pay but only 12. s. in the pound.

Whereto is anſwered; Firſt, if that aſſertion were true (which is indeed moſt falſe) yet two thirds of the Money remains good to the lenders which is xiij s. iiij. d. in the pound.

Secondly, it is further anſwered, that the 2000. l. (which they pretend it coſt them to procure the ſaid Money) they gave it meerely for the obtaining their Farme, as hath beene already proved.

In the ſecond place, they alledge that it was agreed at a Meeting in the Hall, there ſhould bee onely 12. s. in the pound repaid.

To which is anſwered, that at that meeting there were very few of the Lenders preſent, and of them no generall conſent was obtained; as may evidently appeare by the *Hall Booke* wherein (after the mentioning of ſome mens names then preſent) there was entred theſe very words: *Touching*

the Retribution, Diviſion happened, and not ſettled. And when the Court was diſmiſſed, Alderman *Abel* and Mr. *Griffeth* asked Mr. *Child* the Clerke of the *Company*, if he had entered downe the Order of yeelding to take xij. s. ith' pound? hee replyed no, for it was not agreed upon, nor ordered; they ſaid it was, and the *Alderman* ſaid he muſt find ſuch an Order, and would have forced him to make the entry: But hee replyed againe that it was unjuſt for them to require it, and more then they could anſwer to detaine the Lenders money, for they had no power to give away other mens Eſtates without their conſents: And becauſe Mr. *Child* refuſed to enter it as an Order agreed upon, they gave him very ill words both that day and divers times afterwards threatning him, and ſaid it was a good deed to have him turned out of his place.

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6.

EPISCOPACIE
ASSERTED:
As it now ſtands eſtabliſhed in our CHVRCH and COMMON-WEALTH.

With { *The Titles of Honours.*
The dignity of Authority.
The endowments of Revenues.

By theſe following Argnmnts;

Taken { 1 From the word of God.
2 From the light of Nature.
3 From the rights of his Majeſty.
4 From the Lawes of the Kingdome.
5 From the lawes of civility and common humanity.

By THOMAS COOKE, *Batchelour in Divinitie*,

WHO

Is ſo farre from any ingagement by any relation to any of their Lordſhips, as hee is enforced at this preſent to his great charge and trouble, to become an humble ſutor to the High and honourable Court of Parliament, for redreſſe of ſome grievances occaſioned by the miſcariage of ſome of the Biſhops, in a buſineſſe that neerely concerned him.

LONDON,
Printed by THO. FAVVCET, for NATH: BVTTER.
1641.

EPISCOPACIE
ASSERTED:
As it now ſtands eſtabliſhed in our COMMON-WEALTH.

AS for the Originals of Biſhops and their antiquity, that is ſufficiently cleered and proved by many and ſundry learned Divines both Biſhops and Doctors, and others, and may goe for currant till encountred with better reaſon, and confuted with ſtronger Arguments.

But as they now ſtand incorporated into the ſuperior part of the body of our Common-wealth, they are repreſented to every Ordinary apprehenſion, ſo impregnably fortified on all ſides, as that they may ſecurely endure, like Iron Pillars or Rocks of Marble, all the battery of any eloquence or Sophiſtry whatſoever.

For although their oppoſers advance their notions towards the borders of Divinity, in imitation of the old *Heretiques*, who in a bluſh to be ſole and bare in themſelves and their ſingle inventions, bragged out their abſurdities for a while with Scripture flouriſhes, and as *Vincentius Lyrenenſis* ſaid of them that they did *divinæ legis ſententiis quaſi quibuſdam vellerebus ſeſe obvolvere*, ſo they tyred in themſelves

ſelves with their owne ſelf-conceited preſumptions and preapprehending the dangers they are in to be cenſured as Sacrilegious, or inforced to flee to the Scriptures, and from thence to extort ſuccour with a wreſt of violence for the better boulſtering out their home-bred exceptions againſt Biſhops, that ſavour ſomething of ignorance and malignity, of whom I may ſay as *Athanaſius* ſaid of the *Arrians* in his Oration *contra Arrianos*; That *Chriſtum ſimulant & contra Chriſtum pugnant*, ſo they pretend the authority of Chriſt ſpeaking in the Scriptures, when in very deed they ſtrive though inſenſibly they perceive it not, and contend and argue againſt Chriſt and almoſt againſt all his Ordinances, & ſo fulfill not only the predictions of preferment wherewith blindneſſe and ignorance ſhould out-ſtrip the cleere ſunſhine of manifeſt light and truth, but alſo accompliſh the Prophecies of the wild degeneration of Charity into new and ſtrange heats and fits of zeale without knowledge, & ſo render themſelves obnoxious to the wrathfull diſpleaſure of the Almighty; for as St. *Gregory* ſaith, *Conſilium divinũ dum devitatur impletur, humana autem ſapientia dũ reluctatur comprehenditur*, ſo whiles man goes about to defeat and avoyd the authority of his commanding Word by any act of diſobedience, he falls within the compaſſe of another branch of his word of Prophecie, which is thereby fulfilled and accompliſhed, and ſo whiles humane wiſedome like the builders of *Babell* ſoares towards heaven in a pride, to vie and conteſt with the wiſdome of the Almighty that is infinite and incomprehenſible, it is taken in the ſnares of its owne impotencies, and

have

have its vaine imaginations like *Achitophels* turned round into folly and ſimplicity.

1. As firſt, becauſe it is againſt Chriſt and his will revealed in his word, whereby hee ever maintaines the beauty of honour, and the dignity of authority, and the ſtrength and ſinewes of Revenues, whereſoever he finds them rightly fixed by humane Lawes, whether on *Iew* or *Turke*, or *Infidell*, or upon *Chriſtians*, but eſpecially if on his houſhold ſervants and high ſtewards of his chiefeſt treaſures, and moſt myſterious ſecrets, ſuch as the Biſhops are, who are graced in our Common-wealth with titles of Honours, and with the dignity of authority by the favour of Princes, and are indowed with great Revenues by the franck donation of many famous Founders and Benefactors, and have ever been confirmed in all by the Lawes of the Kingdome, which are as neere as may be regulated by his will, ſo farre as hath been poſſible to make diſcovery of it, either by the dictates of nature, or his expreſſe cõmands ſet forth in the Scriptures. And all this he ſeconds by ſurrounding them for the glory of his generall providence, with a guard of a double perfection not onely of ſtrict Injunctions to honour and obey, to aſſiſt and ſupport them in all. But alſo with direfull menaces of puniſhment proportionable to their tranſgreſſion, denounced againſt all (that prevent it not in time with a due repentance) that ſhould dare to derogate from their honors, or diſobey their authority, or diſturb the peace they injoy in their poſſeſſions, and turnes of all violations of his Law committed on them, but againſt himſelfe from any the leaſt termination upon them onely, and ſtrikes in as a party, and makes himſelfe the Center of the in-

injury, and reflects back again like a Rock upon the Authors, the offences offered to his Messengers, as if he himselfe had suffered, saying not they, but I, not you, but me, which is the same with his language to *Saul* before he was St. *Paul*; saying, when he appeared to him as he was travelling to *Damascus* breathing out slaughter and threatnings against the Disciples of the Lord, *Saul, Saul*, why persecutest thou me, who, in all probability, were not Disciples of the Ecclesiasticke, but the Civill state, and that too in the time of his ignorance, and while hee was yet in unbeliefe, but here CHRIST is persecuted in his chiefe Ecclesiastick Disciples, and that by knowing and beleeving Ministers, which is like the *Contention* between the Sunne and the Moone, which is an alluſion the Poet tooke to expresse the insolencies wherewith the male-contents of *Rome* seditiously did venture to outbrave their Superiours and Governours; saying,

—— Fratri Contraria Phœbe
Ibit, & obliquum bigas agitare per orbem,
Indignata, diem poscit sibi; totaq; discors
Machina convulsi turbabit fœdera mundi.

In English thus:

The Moone impatient of her rule by night,
Would needs dissease the Sunne the day to light;
And by this civill and unnaturall jarre:
Enforc'd the bands of the worlds love to fry in war.

Oh

Oh, let not the reddition be told in *Gath*, or ſpoken of in the tents of *Aſcalon*.

Secondly.

It is againſt the light of nature, that preſcribes a rule for every man to meaſure anothers good by the eſtimate and affection they hold and beare to any thing they can, or doe call theirs;

Which is this,

Quod tibi fieri non vis alteri ne feceris.

Manifeſted thus: if there be any that can intitle themſelves either to honour or office, or inheritance that hath beene conferred upon them, either by the favour of Princes, or by the donation of Anceſtors, and that confirmed by the Sanctions and Conſtitutions of humane lawes and judicatures, and that confirmation re-eſtabliſhed by ancient preſcription of long poſſeſſion, and nothing to the contrary: It would be thought a thing very grievous and intolerable for a title ſo cleare and ſtrong, and ſo impregnable to be unhinged and abrogated, and not to allow like Juſtice to the Biſhops in all they are, wherein like correſpondence in every reſpect is obvious to every ordinary eye, will prove a *Paradox* too too pregnant with myſterious abſurdities both in ordinary Divinity and naturall Logique and vulgar Iuſtice and Moralty.

Secondly, it is againſt the King his ſole Deputy and Vice-gerent upon Earth, and that in a threefold reſpect.

As firſt, It is againſt his Royall *Prerogative*,

which above all other glorious beames of Divine Majesty that shine upon him, and abundantly shew themselves in him, not onely in his power, but in his parts, both of sanctity and intelligence, proves him the only expresse Image & lively representation both of the ample and free liberty, & also of the communicative goodnesse of the Almighty, wherein it is free and loose from the mixtures of humane limitations and restrictions, which like Seabankes bounds it up and circumscribes it in many particulars, but in this left free and absolute, and managed as it is according to the prescript rule of the word of God for the setting forth of his glory, by promoting of his peoples good, wch is the supreame end of all his Majesties; for *Salus pupuli* especially *spiritualis & eterna* is *suprema lex*, as his Majesty hath ever done to his eternall renowne by countenancing, and continuing, and confirming according to the Royall patterne of his famous progenitors, the honours and authority, and bountifull maintenance of the Bishops as hee found them at his first comming to the Crowne.

Wherin he approacheth by imitation as neere as is possible to the nature of the Almighty, and that in a double respect.

1. First thus: as God when he sent his Angels as *nuntioes* on his arrand to Mankind, he formed them with lineaments suitable to humane nature, to conciliate with their seeming germane affinity to their kind, some reciprocall welcome to be spent in a willing and favourable attention, and waiting on the delivery of their message, and so to steale upon both

both their apprehenſions, and faith, and beliefe, all together by the prefaces of humane inſinuations: ſo his Majeſty takes his naked ſpirituall creatures, of the poore Miniſters of the Goſpell, and leſt they ſhould be too much eſtranged, and abſtracted, like Angels in reſpect of ſecular and politicall outſides from all familiar aſſociation, with common and vulgar expectations; he cloathes them with the Court Wardrope of honour and authority, and of the plentifull affluence of means, and ſo ſends them forth, to charme the ſenſes of his Subjects, with the pleaſing ſhyne of greatneſſe, into a happy and holy treaſon to their ſoules, for the betraying of their darling ignorance, and miſleading darkeneſſe, into the ſweet captivity of a farre better guide of light from above, which is uſually as odious to them, as a candle or day-light is to a Thiefe and a Robber.

2. And ſecondly, as God made Kings, Prophets, as *Melchiſedeck*, and King *David*, and after him *Salomon* his Sonne: ſo his Majeſtie vouchſafes to all the chiefe Evangelicall Prophets that have been found famous for their parts, and piety, to participate in ſome meaſure of ſome of the branches of honour and authority, and of the ample Revenewes derived at the firſt from Kings. And that not ſo much to gratifie thoſe Reverend and holy Fathers, with a Paradiſe of temporall happineſſe, in their preſent preferments, which is nothing to them, in compariſon of thoſe, *fortes latitias & ſolida gaudia*, they have in their ſtudies and performances of their duties; as to winne upon the affections of carnall and ſecular minded men, to comply with

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him unawares in a point of ſtate, policy, whileſt they perſue their owne covetous and ambitious thirſts and aymes at profit and promotion for thẽſelves or theirs, and that in his Royall providence and deſignes to perpetuate an eternall propagation of a learned and *Orthodox*, and of an vnblamable and unblemiſhed Miniſtry to the worlds end.

2. Secondly, it is againſt his Royall title of defender of the faith, which is not to be conceived to be ment of faith in *abſtracto* in any ſence, but in *concreto* as it is incorporated (bleſſed be God for it) into the hearts of all or the greater part in ſome meaſure of his Chriſtian people, the chiefe Champions and propugnators whereof, under his Majeſtie, were as ever the Biſhops, who have incoumptred and ſubdued almoſt all the powers of darkeneſſe, with all their antichriſtian impoſtures, and diabolicall, machinations wherewith they have ever endeavoured either to darken or eclipſe, or totally to aboliſh the light of the Goſpell.

3. Thirdly, it is againſt his Oath by which he ingaged himſelfe at his Coronation to emboſſome the Church into his deareſt and moſt intimate embraces, and to proove his Patronage thereof (according as hath beene prophecied of him) by his care and zeale of its fraile and tender ſafety and proſperity, ſubject to all the ſtormes of envy and malignity, which being duely obſerved as hitherto by his Majeſty is the Pillar and baſis that beares up all other fundamentalls both in Church and State, and that by reflecting back upon his Majeſty a ſtrength and an aſſurance compleate and eternall

both

both of all Temporall and Spirituall happineſſe, and to his Royall Conſort and all his Royall iſſue, and to derive to all his loving Subjects throughout all his Dominions a confident ſecurity of the ſafe fruition of all the ſundry objects of their chiefeſt and deareſt delights the ſhaking and unloofing whereof upon any pretences, how ſpetious and advantagious ſoever will be little credit to their duty of loyalty that ſhall attempt it, and ſcarce thanke worthy at his Majeſties hands whenſoever it ſhall be preſented unto him.

Thirdly, it is againſt the Lawes of the Kingdome, and that in a double reſpect.

1. As firſt, it is againſt the grand Fundamentall Law of *Magna Charta*, ſo often confirmed by many ſundry Acts of *Parliament* in ſundry Kings Reignes, which allowes the Church and Churchmen wherein no doubt Biſhops were imployed *becauſe it was a Biſhop that firſt begun and conarived, andcontinued, and occaſioned* the free enjoying of all their endowements and immunities and Priviledges to the ſtrict obſervation wherof all that oppoſe the good of the Church, are or ſhould be ſworne.

2. Secondly, it is againſt the Law of propriety of late ſo much ſtood upon and revived a new to the great good and comfort of the meaneſt and the loweſt of the Civill ſtate. And if the Heads and fathers of the Church ſhould be condemned as *aliens* and *politicall* illegitimates to an incapability of common Rights, and intereſſes with their inferiors, it would amount to be a greater Monſter in government then ever nature did produce.

For ſeeing they are free-borne Subjects

as well as others, and capable with them like free *denisens* of all Rights, and enlargements, either by honour, or authority, or by any additions of Reverewes they shall be thought worthy of, and can fairely arrive at, and being fully possessed of all by law accordingly, and that possession ratified by long prescription, they ought not neither can they be justly disseased of any, or all, but by order and course of Law, usually observed in all proceedings in every Court against any, eyther for disroabing, or dismounting of any from their honours, or for the deposing of any from their authority, or for the deprivation of any man of his means.

And that too for some offence proportionable in waight to such a punishment, and that againe not meerely morall, as pride or covetousnesse, or neglect either of their Episcopall or Ministeriall duties, for which or the like, or greater, as meerely morall, never man was yet ever knowne to be questioned in any Court, nor legally can be: But politicall, and that not in generals onely, for *Dolosus versatur in universalibus* (particulars are expected to be produced and proved, and they again to be tryed, and examined, whether hainous and enormious enough to undoe & destroy any one of the preset Bishops) for their personall delinquences; for so the learned and the innocent, the pious and religious might save themselves with credit, and fairely escape; or whether so capitall and outragious, as like the sinne of *Adam*, or a talent of Lead, it should unmercifully drowne them all at once in one common confused deluge of an utter universall sweeping exstirpation,

and

and finall abolition of all, the learned with the ignorant, the innocent with the delinquent, the perſon, place, and Office, with all the concomitances, dependances, conſequences, and influences for ever: Or whether according to the tenour of one or more leading precedents, practiſed in like caſe, by the ſages of former times, which is the *Cynoſura*, by which the whole Nation of Lawyers, both Judges and Pleaders for the moſt part uſually ſteere and move in all their proceedings, who never had nor made precedents by the puniſhments of Communities, eſpecially ſuch as the Hierarchy of the Biſhops is; for ſpeculative, imaginary univerſalities of impieties.

And in the meane time it ought maturely to be conſidered of; whether ſuch a ſuddaine violent redreſſe of the ſuppoſed enormious crimes of the Biſhops, would not become to them or ſome of them an irreſiſtable tentation to greater and more intolerable, and unpardonable extravagant exorbitances, as of dejected and heartleſſe, malecontentedneſſe, and of impious and blaſphemous murmuring againſt Gods providence, & of ſeditious quarrelling with, and repyning againſt the Wiſdome and the juſtice of the preſent government, or of buſie ſtudying out, and of ſubtile contriving of pernitious wayes of revenge for the unexſpected loſſes of thoſe pretious pledges of many former Princes favours, and, as may be ſuppoſed by them, for the undeſerved deprivation of the antient inheritance of their famous predeceſſours, and ſo run a courſe of more avocations and of greater interru-

tions of their ſtudies then as yet can poſſible be conjectured: But the conſequences thereof may eaſily be diſcerned by any that is but weake ſighted in future contingences, as blindneſſe and ignorance which is ſayed to be *mater errorum & vitiorum nutrix*, the fountaine and nurce of all impieties both *Speculative* and *Practicall*, for as the *Pſalmiſt* ſaith; *Thou makeſt darkeneſſe wherein all the Beaſts of the Forreſt move*; ſo the night of blindneſſe and ignorance is the only opportunity for all the works and fruits of darkeneſſe to advance and diſplay, and to ſhew themſelves in their colours, ſuch as are Hereſies, Sciſmes, Factions, Diſſentions, Seditions, Rebellions, Treaſons of all kinds, Jeſuiticall powder plots, Regicydes ſtate underminings, and God knowes what *Chaos* of diſturbance and confuſion of the whole frame of Church and State of and all, for as *Acoſta* very well obſerved of old, that *Hereſenan furores regnorum conturbationes ſecutæ ſunt*, ſo it may be found true with us if not timely prevented. And as *Varro* ſaid of *Plautus*;

Poſtquam morte donatus eſt Plautus,
Comædia luget, ſcæna eſt diſerta,
Dem riſus, luſus, jocuſq;
Et numeri innumeri ſimul omnes collacrumarunt.

Change but the Sceane into the Church and the Seminaries, and Suborbes, and all the branches of it, and a manmay ſee the like truth ſpring up faſter and ſpreading already further then can be ſooue or eaſily remedied.

Fiſtly, and Laſtly, it is againſt the Lawes of civility and common humanity, and that in a double reſpect. 1. As

1. As firſt, thus to deprive the deceaſed founders of their proper inheritances who ſtill ſurvive themſelves in their devices and donations which they did forbeare whileſt they lived to waſt and conſume on their owne luſts and pleaſures, and without reſpect had to their neereſt and deareſt friends and acquaintance diverted at their deaths ever their beneficence from them, and turned it into a Sacrifice to be offered up to the Almighty, and to be ſpent by the Biſhops, for the ſetting forth of his glory, and that by promoting the publique and ſpirituall good, both of King, and Church and State, and of all both at home and abroad, whereſoever the Goſpell is profeſſed, as is ſufficiently manifeſted by the famous Monuments of Learning and Piety, which they have continually ſet forth and publiſhed to the world, of which as *Horace* ſaid of his works;

Exegi monumentum ære perennius
Regaliq; ſitu pyramidum altius,
Quod nec imber edax aut Aquilo impotens,
Poſſit divere aut innumerabilis,
Annorum eries, & fuga temporum.

So may they ſay and more, and trulier of their workes, but they are no boaſters.

And now to defeate the aymes of thoſe deceaſed founders, and to contend with them in a vye of better wiſdome and larger liberty, and greater power then ever they had, or exerciſes over their owne eſtates, is like *cum mortuo Protogene bellum gerere* was enough heretofore to make the victorious and courageous Warriour *Demetrius* to retreat and ſhrinke with

with ſhame and feare from his ſiege of the City *Rhodus*, where the Picture of *Jaſylus* made by the famous Painter *Protogenes* was kept, for when he was remembred to conſider how foule a thing it was to warre with the dead, it is ſaid that forthwith *oppugnatione deſita & imagini & civitati pepercit*: ſo if it might be but deliberately thought on, what an unworthy and uncomely thing it is, that thoſe ancient Monuments and lively raviſhing pictures of charity and piety, and beneficence, of the famous foundations and endowements of Biſhops, that have thus long ſubſiſted & flouriſhed; ſhould now be the objects of envy and hoſtility, they would ſpare their owne trouble, and forbeare their further proſecution of all the ſiege they have begirt them with, and of whatſoever they have attempted and enterpriſed gainſt them.

But to flye upon the Bs. their *donees* and adopted children, and to out them of their Legacies, as well or rather becauſe they are Biſhops, then for any Morall or politicall offence, as yet either alleged, or ſufficiently proved, notwithſtanding all the worthy ſervices wherewith they or ſome of them, or ſome of their famous predeceſſours have enlarged and advanced the felicity both of Church and State, cannot be warranted from the geſts and acts of former times, and will prevent a Parallel in after ages.

For as *Tertullus* the Oratour ſaid to *Fœlix* the governour, ſeeing we have injoyed great quietneſſe by thee, and many worthy things have beene done unto our Nation by thy providence, we acknowledge it wholly, and in all places moſt noble *Fœlix*, with all

all thankes, ſo they might underſtand, if they pleaſed, and confeſſe and acknowledge, that they and their Fore-fathers have injoyed great quietneſſe by their meanes; For as the Apoſtle ſaith of the *Iſraelites*, that to them appertaine the adoption, and the glory, and the giving of the Law, and of the ſervice of God, and of whom are the Fathers: ſo to them appertaine, the adoption and the glory of the chiefe Ambaſſadours, and Meſſengers of Chriſt, of the high Stewards of the great and manifold myſteries of Salvation, of the Maſter-builders of the great City and Temple of the Church, and body of our head Chriſt; of the faithfull diſpenſers of the Covenant of Grace, and of the Miniſteriall givers both of the Law and Goſpell, and of the conſtant preſervers, with their utmoſt care and diligence, of the ſincere ſervice of God, and of whom came all the Fathers, in both the famous Univerſities, and in all the Cathedrall and parochiall Churches, throughout the whole Kingdome, who did baptize, and teach, and marry, and bleſſe from God, all their Fore-fathers, and were to them in ſtead of Chriſt their firſt and ſole Deputy redeemers, who recovered them out of worſe then *Ægyptian* darkeneſſe & bondage: and ſo have hitherto preſerved them, and, with their burning and ſhining rayes of light from above, did enlighten and mollify, and reduce the old, blind, and hard-hearted world, into bright day-light, and Dove-like mildneſſe and gentleneſſe, to combine, and knit, and grow up together by the bands of charity into one man and one mind.

And from thoſe *Halcyon* dayes of love, and peace, and joy, and delight, they deriving all their happi-

nesse stand obliged to satisfie for their Fore-fathers debts and their owne, for former and present benefits all concentred in them and theirs, with some thankefull requitalls of acknowledgement at the least.

But in stead thereof, to affront the merits of their Piety, and constancy, and learning, and charity, with affections high and rough, and grimme in frownes, and threats of their utter ruine and destruction, makes the Gospell little better in event, then *Senecaes* institution of his great Scholler *Nero* in his *Heathenish* morality, of whom it is said, that he seemed *non tam eruditisse ingenium Neronis, quam armasse sævitiam.*

And that by decreeing it incongruous and dangerous for them, as Bishops, to taste of the pleasures of any little parcell of secular and temporall greatnesse, that at the best, have but *stillam gaudii in ultima teparvitatis constituam*, which is not onely to prejudicate their generous education of their continuall exercise of their best parts in the sublimest cõtẽplations, in ye most abstruse mysteries in Divinity, as unfruitful to refine the temper they are of by nature, and as altogether vnusefull & unprofitable to renue their infirm frame with sufficient supplies of grace, to be as pious and as religious amid the smiles of their great fortunes, as *Joseph* was in the Court of *Pharoah* King of *Ægypt*, and as the Evangelicall Saints were in the *Roman* tyrant *Neroes* house: But to found and ground from thence a greater degree of Popery then ever yet was discovered in the late

late Biſhops, or aymed at, or attempted by any of them; namely, the ſingle life of the Clergy, which the Apoſtle calls the Doctrine of Devils.

For if honours and intermedling with ſecular affayres, and great poſſeſſions be inconſiſtant with holy orders, then muſt the Clergie be interdicted and excommunicated altogether from the honourable eſtate of Matrimony, as too too various and tedious, with many more vnavoidable changes of diſtractions and interruptions from their ſtudies, which is by this meanes pointed at as the next intolerable burthen and grievous captivity they muſt of neceſſity expect to be enthralled unto.

And ſo from thence to derive reſtraints to the honourable, and to the rich and married, and to the great Commanders in the Civill ſtate to forbeare their darling pleaſures, and not to be like *Polyphemus Evangeliophorus* whom *Eraſmus* brings in his Dialogue between him and *Cannius*, dreaming that the Goſpell hanging at his girdle, might reach an influence to his heart and head, and corporally worke a ſpirituall change upon his intellectualls, as if the meere carrying of the Goſpell about a man, or the ſometimes vouchſafing to a Preacher, an averſe eare that is charmed from within, with ſwarmes of a thouſand curbes of ſundry fancies, and that too but in caſe of diſtreſſe, of neceſſitated reſpite, and leaſure from their other occaſions, and in a juſt dread of Court-cenſures, and the puniſhments preſcribed by humane Lawes: And as the ſtreame & ſwinge of cuſtome and com-

pany, heaves and drives them, were enough to maintaine the credit of a Christian profession, and in the meane time to ingrosse and impropriate to themselves all the guerdions and garlands due to the greatest endowments and best deservings; and confine the Clergy only to their Intellectuall and Spirituall delights and hopes of their future happinesse and inheritance in the Kingdome of Heaven; as *Iulian* the *Apostata*, did the Christians, when he spoyled them of their goods and estates, jeering them with their Masters Doctrine, saying to them, *blessed are yee poore, for yours is the Kingdome of Heaven.*

As if our blessed Saviour had suffered death onely to redeeme them from the bookish and leane drudgery of the Clergy, and had come to crowne them, like a Temporall King (as the *Iewes* expected) with the Rose-buds of all the delights, or more then ever *Salomon* provided for his lusts, in the dayes of his vanity, and to content himselfe onely with some few younger brother Parsons to be conformable to his poverty; and to side with him in the fellowship of his sufferings, but rather they are to be like *Epiphanius*, of whom it is said, that *Pingebat actibus paginam quam legisset*; So they are to expresse, in their lives and conversations, all their Lectures they have heard, and read, and received from their learned Ministers.

For as the exemption of them from the busie employments of Magistracy, and the denudation of them from the bewitching splendor of honours, or exonerating them of the cumbersome luggage of riches and great possessions, must be terminated altogether by them in a moonkish Retirement, and

that

that to be worne out and ſpent in reſtleſſe and inceſſant labours at their ſtudies; the fruits whereof are all to be expended for the enriching of the Laity, with all the precious treaſure of Divine Myſteries: ſo are they to be correſpondent in a mutuall reciprocation of proportionable offices and duties; and that by incorporating all that knowledge into all their exiſtences, occaſions, and occurrences, and as St. *Origen* ſaid of St. *Paul*, *Sanctificabat prophana, & fecit eccleſiaſtica*: So they are to ſanctifie all their civill and ſecular conditions; And as one ſaid of the Sacraments, that they were *Verba viſibilia*: So they are to rarifie and ſublimate all their lowe & terrene temporall employments, into a manifeſt viſibility of the purity of Religion; which will apparantly reſult not onely out of the exact meaſuring of the length and the breadth, and of the height and depth of all their endeavors and undertakings, according to the ſtrict rule of the word of God: But alſo by pointing all their intentions, with a defixed ayme at the high and chiefe end of the glory of God; and by ever ranking all their other inferiour and ſecundary ends, with a Methodicall ſubordination and a harmonious coherence, and an orderly and tributary ſubſerviancie to the ſupreame.

And then, is the Poet ſaid of *Iſſa* and her Picture: which the Painter had drawn ſo to the life-like hir.

Ut utramq; putabis eſſe veram:
Aut utramq; putabis eſſe pictam.

So an ordinary Spectator, that is divided, through weakeneſſe of Iudgement, into a dubious apprehenſion, might either thinke both Laicke and Eccleſiaſticall perſons to be *a choſen generation, a royall Prieſt-hood, an holy Nation, a peculiar people*; as St. Peter.

Peter called the diſtreſſed Iewes, writing to them being ſtrangers ſcattered through *Pontus, Galatia, Cappadocia, Aſia, and Bithynia*, or both of them to be and not to be, like a Picture, that is and is not, what it ſeemes to ſignifie and repreſent; a Nation and no Nation, a people and no people, Chriſtians, and yet no Chriſtians, as they ought to be.

Or elſe becauſe they are, as they are good Biſhops; who for the moſt part are as good as any ſort of men: amid the many infirmities our weake nature is ſubject unto, and notwithſtanding the many tentations our beſt performances are too too frequently blaſted and blemiſhed with.

And in ſome reſpects doe farre ſurmount and tranſcend many thouſands of other vocations and conditions, in both unknowne and unvaluable eminencies, and that in a double reſpect.

1. As firſt, becauſe in their tender yeares, almoſt as ſoone as they could ſee, to diſcerne of colours and differences, they could be ſo Eagle-eyed, as to ſpy out the pretious pearle of the Goſpell; to the ſtudy whereof they did wholly dedicate themſelves without any further conſult with nature; and that with a kinde of diſdaine of all other profeſſions whatſoever, and ſingled out its excellencies from all the flatteries of honour, and riches, and renown, that courted their judgement from every corner of the earth, and the knowne world; to be their ſole, and ſecure, and moſt ſincere delight, and as moſt really and ſubſtantially advantagious to themſelves, and as moſt univerſally and freely profitable to all others

others in their moſt ſpiritualized, and ſanctified deſires and wiſhes; howſoever ſlighted and undervalued by ſome ignorant *Atheiſt*, as the moſt barren and chargeable, and laborious, and difficult, and deſpicable vocation in the world.

2. And ſecondly, for the many weary dayes and, weekes, and moneths, and yeares, and anxious, and vexatious cares and indefatigable and reſtleſſe, paines, whereby they have exhauſted and conſumed the flower of their ſtrength, and prime time, and all to enrich themſelves by Gods bleſſing, and the aſſiſtance of his holy Spirit, with heavenly treaſures, to be retayled againe, ſometime to men of corrupt minds, who for the moſt part requite them with no other rewards, but heapes of contumelies and heart-breaking reproaches; wherewith they abundantly revenge all the great good of grace and glory which they intended them.

And to conclude, when the State did never yet decree by any publique act, eyther riches, or any honourable remuneration, to any of the Biſhops, or any of theirs; for any of the beſt ſervices, and performances; which meaſured by the ſtricteſt exactions of humane Lawes; may well goe for luxuriant and redundant ſuper-erogations. And now to treat of nothing but degradations and demolitions of thoſe Pillars of eatth; contrary to the word of God, and the light of nature; and contrary to the Rights of his Majeſty; his Title, Oath, and Prerogative; and contrary to the Lawes of the Kingdome, and of common huma-

humanity, and *civility*, and *ſupra*, and *præter*, and *ultra*, all their demerits; and when many poore and beggerly Incorporations, are permitted and allowed to tryumph in needleſſe, and ſuperfluous Priviledges; whoſe chiefe Magiſtrates wiſdome and policy; is ſometimes recorded with his owne handy-work on the roofe, & top of his ruinous habitation: this would make St. *Hierome*, if he were now alive, to bluſh, and repent; at what he ſaid in his Epiſtle, *ad Euſtochium*, *quid Cicero cum Apoſtolis?* For the Orators exclamation of *ô tempora! ô mores!* may well ſuite for a fit amplification of the Apoſtles *prediction* of theſe our perilous times, the Apoſtle ſpeaks of in his 2. Epiſtle to *Tim.* 3. c.

v. 1. *This know alſo, that in the laſt daies perilous times ſhall come.*

v. 2. *For men ſhall be lovers of themſelves, covetous, boaſters, proud, blaſphemous, diſobedient to parents, unthankefull, unholy.*

v. 3. *Without naturall affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good.*

v. 4. *Traitours, heady, high-minded, lovers of pleaſures more then lovers of God.*

v. 5. *Having a forme of godlineſſe, but denying the powers thereof.*

He that pleaſe may reade, and uſe it as his Looking-glaſſe, and make Diſcovery of ſome things amiſſe in himſelfe, and thence learne to ſurrender up all the ſurſets of miſtakes, wherewith they have undervalued and vilified thoſe reverend Fathers, whom *Tertullian* calls *Apoſtolici ſeminis frutices & hæreditarios diſcipulos Chriſti*, and are *procuratores ſalutis*

tis generis humani, and the Chariots of *Iſrael*, and the horſemen thereof, as *Eliſha* ſaid of *Elias*, and ought to be honoured with all thankefulneſſe; *omni loco, actu, habitu, tempore*, as *Auſonius* ſaid to *Gratian* the Emperour, and rather then to abaſe them any lower, then they are, with any dimiunitions; to ſtudy how to adde to them further and ampler enlargements in all; for as St. *Hierome* ſaid in point of obedience, ſo may I ſay in matter of beneficence, *quis pudor, quod non præſtet fides, quod præſtitit infidelitas*, ſo what a ſhame is it that *Our Father* ſhould not be as bountifull to the Church as ever was *Pater Noſter*.

But inſtead thereof, in this cleere and plentifull Sun-ſhine of the Goſpell, to bereave them contrary to the Lawes of grace, & of nature; of thoſe endowements which were conferr'd upon them, by ſuch as were contrary to themſelves, both in nature and in grace, in reſpect both of naturall and ſpirituall affections: will prove a double æquivocall operation, in the production of contrary effects in both Religions, both theirs, and ours.

For as their blind ſuperſtition, became to them like the clay, wherewith our Saviour opened the blind mans eyes in the Goſpel, which was likelier quite to put them out, then any way to cleere them or recover them: taught them to worke out new Diſcoveries of better wayes of ſerving God, and honouring him with their ſubſtance; not onely for the buying out of the Prince of darkeneſſe from his Regencie (if it were poſſible) wherewith hee tyrannized over the Children of darkeneſſe: but alſo for the hyring of the light of the world (if it

 might

might be) to breake out, and ſhine upon them, their kindred and Country-men; and with a holy kinde of Symony, to purchaſe for them the gifts of the holy Ghoſt.

So the abundant bright Sun-ſhine of the Goſpel, dazles the light of nature in ſome, into ſuch a ſtupor of inſenſible blindneſſe and ignorance; as they can neither ſee their owne hands; nor yet the ſurpluſſages of their over-flowing eſtates, nor the ſundry formes of wants and miſeries, wherein our Saviour proclaimes and preſents his diſtreſſes, continually in many thouſands of his poore and afflicted members.

But when they come to the Church they ſeeme to ſee double, and take all temporall acceſſions, of honours, of authority, and of revenues, to be *a vœnenum*, and *a perditio*, and altogether ſuperfluous, burſome and dangerous. But *manum a tabula*.

Therefore as the Hills ſtand about *Hieruſalem*, as the *Pſal.* ſaith, ſo let the Lord, and the Lords annointed, and all the minor Lords of the earth; and all that beare good will unto *Sion*, incompaſſe, and incampe, like Legions of Angells; round about the reverend Biſhops, and all they are, from this time fourth, and for evermore, *Amen good Lord, ſo be it. Amen, Amen.*

FINIS.

Errata,

PAge 3. line 23. for *perfection* read *protection*, page 5. line 2. for *ſpoken* read *publiſhed*, line 27. for *ſecondly* read *Thirdly*, p. 6. l. 15. for *Majeſty* r. *Majeſtie*, is (p. 9. line 11: for *Thirdly* read *Fourthly*, l. 18. for *imployed* r. *implyed*, l. 19, for *conſerived* r. *contrived*, p. 12. l. 18. for *Hereſenan* r. *Hereſeon*, & l. 24. for *dem* r. *dein*, p. 13. l. 19. for *altuis* r. *altius*, l. 22. for *eries* r. *ſeries*, & l. 28. for *exerciſes* r. *exerciſed*) p. 16 l. 19. for *conſtituam* r. *conſtituam*, & line 22. for *in* read *of*, page 21. line 27. for *earth* read *the earth*.

Errata.

Peace againe in Sion,

OR,

HEAVEN APPEASED, man to God Reconciled, England and Scotland united.

Shewing how the Sword was drawne, the Battel was pitched, deſolation and deſtruction threatned on both ſides, but thanks be to God, the Angell hath ſheathed up his ſword, the Parliament hath made us friends, and the Armies are quite disbanded.

With the manner of the Scots departure from New-Caſtle into Scotland.

LONDON.
Printed for *Richard Burton*, and are to be ſold at the Signe of the Horſe-ſhooe in Smith-field
1641.

Peace againe in Sion,
or heaven appeaſed.

ARiſe thou (long ſince deceaſed) Prince of Orators, and let thy unparalleld eloquence a while aſſiſt me, that I may not want expreſſion, to ſound forth great Britaines happineſſe, by the reaſon of their late pacification.

Doth not *Don Phœbus* ſhine more gloriouſly than heretofore! are not his uncontrowled ſteeds growne gentle, and yet triumphantly beare the burthen of a Sun burnt Chariot, having Garlands on their heads, compoſed of victorious Palme, which they doe as it were tender to England and Scotland, both being Conquerours, by a happy (at length concluded) peace; for joy of which, horned *Phœbe* ſcornes an obſcure eclipſe; but being accompanyed (with her innumerous hand-maids) the ſtarres, ſeemes to enflame the sky, with a (heretofore never ſeene) tranſlucent luſtre.

Dame Tellus upon the ſudden is growne fruitfull, being bedewed with Celeſtiall ſhowres; the woods inſpite of (approaching) Icy winter, ſeeme to be cloathed in their ſpring Garments, to incouarge the transformed *Philomel*, that ſhe would not be timorous of a ſecond raviſhing, but joyfully to Caroll forth her moſt delightfull notes.

What doe mine eyes behold? me thinkes *Dame Flora*

hath newly crowned the Fields againe, uſurping weeds are extirped, and in their places, ſpring up moſt ſweet and Fragrant flowers, and all for joy that *Mars* exiled is from forth great Britaines borders.

Neptune which beares the tripple Mace, hath lately played the Barber, and ſhaved the curled *Oceans* pate, which now lookes ſmooth and gentile, like to the little rivolet or gliding ſpring, in which the chaſte *Diana* is not fearefull for to bath her ſelfe.

The Sea Nymphs upon the ſilent waves Caranto's dance, whoſe muſitian *Orpheus* is, being newly raiſed from his female grave.

The diſtracted winds are all chayned up, except gentile *Zephyrus*, who ſerves in ſteed of a Fan to coole thoſe bodyes, which by the warmth which *Phœbus* lends doe ſweaty ſeeme, and onely for joy, that England with Scotland ſhakes hands againe.

Doth the Sun, Moone, Starres, *Earth* and Sea rejoyce at our felicity ? and ſhall our hearts have ſtill their mourning Garments on? ſhall the woods be clad in their greene Liveries, and ſhall we be covered with ſable? in ſo doing wee ſhew our ſelves ingratefull and unworthy, to receive the leaſt of benefits.

But me thinkes I heare ſome ſoule being hard oppreſt with griefe for the loſſe, either of a Father, Mother, Brother, ſiſter, wife, or child occaſioned by the contagious peſtilence, which now is carryed about, not onely London, but alſo in divers other places of England, upon the back of unpartiall death.

I ſpeake to ſuch a one to be joyfull, but his anſwer is thus.

How can I be glad, ſo long as the peſtilence hath power

wer to deſtroy my friends? if it had pleaſed God to have kept back the plague, I could have beene contented to be joyfull as well as any one.

As if God ſhould hire us to give him praiſe for the benefits, which he beſtowes upon us. That the peſtilence is now amongſt us is moſt certaine, but what was the cauſe which brought it? was it not our ſinne? O ſurely yes, for God will not, nay (with reverence be it ſpoken) cannot afflict, except hee bee provoked unto it by ſinne, and the wages of ſinne we all know is death.

But yet wee ſee that in the midſt of his judgement hee ſheweth mercy, for with the plague he hath ſent a bleſſing, peace, which is of all terreſtriall bleſſings the chiefe. A moſt joyfull peace is concluded betweene *England* and Scotland. Marke O man, whoſoever thou art, which being vexed with griefe a while cannot rejoyce, in thy Saviour, thy deliverer, thy peace-maker; marke I ſay, what of late thy God hath don for thee, conſider how that when two *Parliaments* were diſſolved, yet was there a happy third called, which wiſely to manage, God put it into the peoples heart to chooſe renowned, loyall and faithfull worthies, to the terror of thoſe which were bad, but joy to them which were not blotted nor ſtained with treachery: then was the pride of the *Papiſts* abated, nor were bad *Prieſts* affected, but utterly diſallowed of; the foule Cannons, and oath in the Synod are by this moſt happy *Parliament* damned, and the firſt framers of them in danger. Godly *Prieſts* are reſtored, Traytors executed. Bleſſed Union doth continue in both houſes of *Parliament*. A Trienniall *Parliament* enacted: Ship money and *Pattents* put downe, Univerſities reformed. Sabbaths better Sanctified, ſporting upon thoſe ho-

ly daye^{s}, being quite ſuppreſſed, Popiſh Ceremonies ſentenced, perſecuted Paſtors recalled ; no High Commiſſion Court, or Star-chamber admitted. Theſe and many more benefits, by the providence of God, and wiſedome of the Parliament, have beene conferred upon us, and ſhall one puniſhment ecclipſe the ſplendour of ſo many bleſſings? God forbid; wherefore let us ſing unto the Lord a new ſong. Let us all with one accord both pray, and praiſe our God : pray him that the peſtilence may ceaſe, and praiſe him for the good, which hee hath done for Iſrael ; but eſpecially for that of uniting England and Scotland together; againe for joy of which, once more I ſay, let us triumph and rejoyce, ſome one may aske the queſtion, how he ſhould triumph and rejoyce?

I anſwer, not by going to a Taverne or an Ale-houſe, and be drunk there, or by following vaine ſports, to pleaſe the fanſie : but by going to Church, the houſe of God, where He hath promiſed, (two or three being gathered in his name there,) to grant their requeſts. There let us gather our ſelves together, as it is required of us, upon the ſeventh day of September now comming, by his Majeſties proclamation, to heare Prayers, and preaching: ſo muſt we triumph and rejoyce, ſinging Pſalmes, and Hymnes, and ſpirituall ſongs, Halelujahs and Hoſanna's to him, that ſitteth upon the Throne, judging of the twelve Tribes of Iſraell; in him let us rejoyce, in him let us be glad, in him let us triumph; for it is He and onely He, which can, and will preſerve us, ſo as wee put our truſt in him : To whom be all Glory, Honour, Might, Majeſty, and Dominion, both now and for ever.

The

The manner of the Scots departure from New-Caſtle into Scotland.

THe Generall of the Scots made Proclamation, That every man ſhould bring in their Bills of charge, what every Souldier had run in arrearages, and every man bringing in their bills, were paid to the uttermoſt farthing: & further he gave Command, that none ſhould wrong man, nor woman, nor Child, neither meddle nor make with any mans goods there marching away, but what they paid for, to the uttermoſt: and whoſoever did offend; the Generall made the party that did offend, give double reſtitution.

FINIS.

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THE

ORDERS

FROM THE

HOVSE

OF

COMMONS

FOR THE

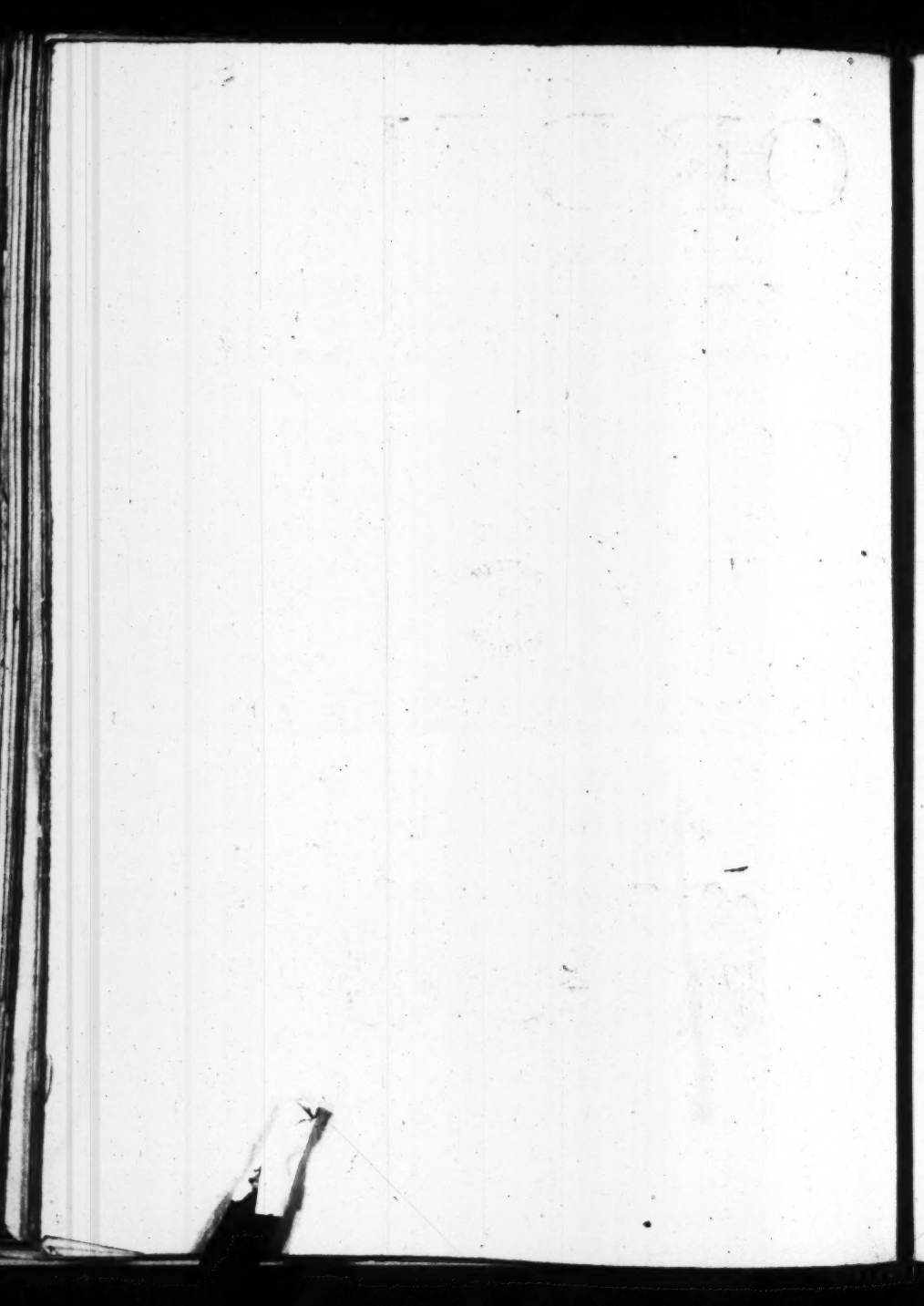
Abolishing of *Superstition*, and *Innovation*, in the Regulating of Church Affaires.

1. *Concerning the* Communion Table.
1. *Concerning the* Sabbath day.
3. *Concerning* Images.

September, 1, 1641.



LONDON,
Printed by B. Alsop, 1641.



ORDERS FROM

THE HOUSE OF COMMONS.

1 *Concerning the Communion-table.*
2 *Concerning the Sabboth Day.*
3 *Concerning* Images.

I.



THAT *the Communion table ſhould ſtand Eaſt & VVeſt (as formerly) & that the Railes about it ſhould be pulled downe.*

II.

That *all Games, & liberty of paſtime on the Lords day, ſhould be prohibited, and that Notice thereof ſhould forthwith bee given throughout the Kingdome.*

III.

That *all pictures, and* Images *of Chriſt, the Virgin Mary, and the like, in Churches, Chappels, or Chancels, ſhould bee taken away.*

So farre the Orders.

Now that these Orders are warrantable by the *Touch-stone* of Gods Word, and such as tend to the establishing of a glorious *Church*, may easily be proved.

1. *Concerning the* Communion Table.

THat the Communion table should stand East and West, (as formerly) rather then *North*, and *South*, and should not be permitted to be Railed in, *is an Order warrantable & becoming the Church of* God. 1 Cor. 10. 21. The Reason whereof is so cleare, that it cannot be denyed: Namely, *Because thereby is an abolishing of a Popish, superstitious Innovation.* Popish Altars standing *North*, & *South*, wherein Christ is sacrificed again in an unbloudy manner; for sinnes of the quick in Earth, and of the Dead in Purgatory: these were creeping into our Churches; but the Lord hath prevented them by those wise Senators, *whom God hath called to abolish such superstitious Innovations, knowing that wee have an* Altar *whereof such stubborne* Ceremonials, *is the former* Canonists, *have no right to serve. Heb.* 13 10. Even the Doctrine of free salvation by Christ crucifyed.

Againe, we may argue thus.

1. *That warrantable Discipline, used in the primitive church, being practised in our churches; it is a superstitious Innovation, to bring in any Popish Rite to frustrate the same thereby. But the* Communion table, *according to the Discipline of the primitive church, is to stand not North, and South, nor to be railed in, but to stand open, East and West, as a table.*

Therefore it is an Innovation of Popish superstition, to cause the same to be turned Altar-wise, *North and South.*

2. I argue againe.

That custome which is used no where amongst the Protestant churches, but common amongst the Papists, *to bring in any such Discipline into our churches, it is to bring in* Popish Innovation, *and* superstition: *But so to make an Altar of the* Communion

nion table, *is a cuſtome no where uſed amongſt the* Proteſtant *churches, but common among ſt the* Papiſts.

Therefore ſuch ſuperſtitious Altars, is an Innovation, worthily rejected by that Honourable Aſſembly? Of which Reformation we may ſay with the Prophet Eſay. *By this therefore ſhall the iniquity of* Jacob *be purged, and this is all the fruit, the taking away of his ſinne, when hee ſhall make all the ſtones of the* Altars, *as chalke ſtones broken in peeces, that the* Groves and Images *may not ſtand up. Iſay* 27. 9. Where we ſee that God doth not onely condemn Images, and Idols (as *Calvin* ſaith upon the place) but whatſoever is invented without the preſcript of Gods Word: whence it followes, that all ſuch will-worſhip is rejected of God: a good Warrant to maintaine this worthy Order.

2. *Concerning the ſabbath day.*

THat all Games, and liberty of Paſtime on the Lords day ſhould be prohibited, and that notice thereof ſhould be given *forthwith throughout the Kingdome.*

To breake the ſabbath by paſtime, or ſome ſervile worke, or any thing forbidden, is a great offence againſt the Ordinance of God. *Nehemiah* 13. 17.

The ſabbath day, is a day of reſt, a time ſet a part for holy practiſes, a time of ceſſation and reſt from our own workes, wills, wayes, and words. Iſay 58. 13.

This Order is of great conſequence; for the whole delight of our ſoules, ought to be referred unto God above, on the ſabbath day; For there is nothing which pleaſeth God better, or is more acceptable unto him, then the true obſervation of the ſabbath, and his pure worſhip: And indeed the true obſervation of the ſabbath depends on the renouncing of our ſelves, and in the ſanctifying of the whole man unto GOD; where it is worth the noteing, that in the true obſervation of the ſabbath.

First, The will must be layed as the Foundation, *which must be taken off from all earthly things, & be raised up to an higher motion, to serve the Lord in workes of Piety.*

2. *The will having chose so good a part, passeth by such inferiour things, raising up the soule to an higher pitch, then on the earth, and the glory thereof; and therefore those words & deeds, that now flow from him, are of the same Nature also; because it is uttered from the Conception of the understanding, as the manifestation of the will.*

3. *Lastly, then follow the actions, which doubtlesse, looke higher also, then carnall respects; and therefore put off all the Concupiscence of the flesh, and renounce all inordinate affection, testifying a sincere obedience in the sanctifying of the Lords day.*

The Examples of Gods Judgments, on *sabboth-breakers*, set forth the wrathfull displeasure of Almighty God, against such people who will not keepe holy the *sabboth day*, *Num.* 5.32. and many stories can testifie.

VVorthily, therefore, have our Noble Senators done to reclaime such profaneneſſe.

3. *Concerning* Images.

THat all Pictures, and Images of *Christ*, the Virgin Mary, and the like, in *Churches, Chappels, or Chancels*, should be taken away. Exod. 20. 4, 5.

To make a Picture for divine worship sake, either of God, or of *Christ*, of the Virgin Mary, or the like; *this is diabolicall, being made for Religion sake, and utterly unlawfull, and where such* Images *are (as a father saith) there is no Religion.*

Let none therefore, be offended at this worthy Order, yet if any amongst us, shall be offended herewith, it is no wonder at all; for the People tooke offence many of them, at *Christs* own *preaching*. Joh. 6. But *Christ* preached still, untill He perfected the work; *whosoever doth the will of God, hee needeth not to feare the peoples taking offence at it; But whosoever*

ever is offended at the full doing of the will of God, hee ſinneth both againſt God, and againſt his Neighbor.

It is not unknown unto Us all, if we will underſtand, what a number of weighty, and perſwaſive Reaſons, did together move this Honourable Aſſembly, to paſſe theſe Orders, not at all any way purpoſed to compell any mans Conſcience. For it is moſt true, *which the Emperour Maximilian the ſecond was wont to ſay: That Princes beare rule over their ſubjects Bodies, but not over their Conſciences.* But yet for all this, This Royall Aſſembly will not have their own Conſciences enſnared, and therefore deſire to ſerve the Lord God, & have paſſed theſe Orders, according to that cleare *knowledge, wherwith God hath enlightned them, and according to that his will, which he hath revealed unto them.* For it is certain, 1. *That God will not be honoured, by, through, or before Images,* 1 Joh. 2.1. *ſecondly, He will that men break downe all Images; and wholly depend on Him, with all their hearts,* Exod. 34.13.

Whoſoever therefore now in the feare of God, doth rightly conſider hereof, He will not at all be offended at the removing, and caſting away of all Images, as before, but he will rather much praiſe the Name of God, *that the publicke abomination, and great offence is in time removed, and taken away.*

FINIS.

From Scotland.

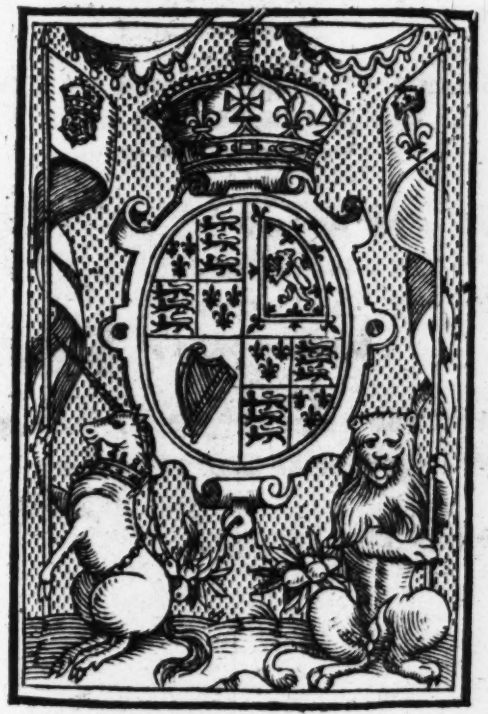
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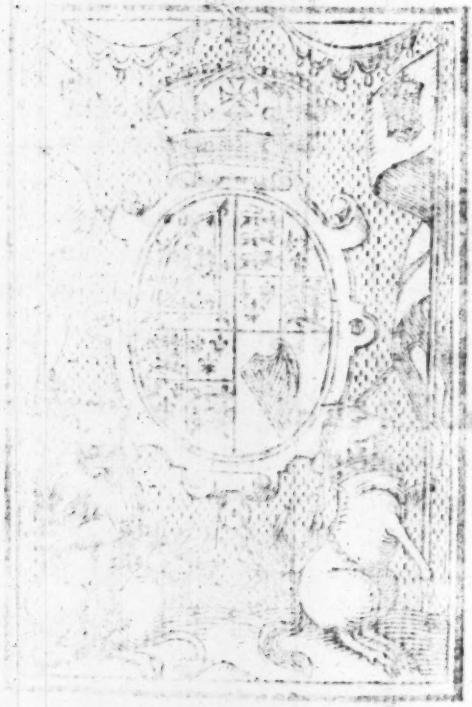
The one ſent from his MAIESTIE *Aug.* 31. to the Lord Keeper, and by him read uuto the Lords in Parliament.

Wherein is contained foure Reaſons why he ſubſcribed not unto the Commiſſion ſent to him.

The other *Sept.* 1. from a Gentleman to his friend, concerning the proceedings of the Parliament in *Scotland.*



Printed for *Tho. Bates.* 1641.



A COPIE OF A LETTER OF the *Kings*, sent from the Parliament in *Scotland*, to the Lord Keeper;

Shewing the Reasons why he did not subscribe the Commission sent Him by both Houses.

THe first Reason was, for that the Treatie was fully determined between Vs and *Scotland*.

Secondly, It might cause a new matter of difference, and His longer stay in *Scotland*.

Thirdly, That the Scots were totally disbanded, and marched home.

Fourthly, That he had performed his promise to the Parliament in disbanding his forces, beginning with the horse first, which is not usuall.

A Copie

A Copie of a Letter

which came from *Scotland*, the first of *September*, 1646. to a Gentleman in London.

WOrthy Sir: I salute you with the joy which we do receive of the happie going on of this Parliament; certifying you, that they received the report of the finall concluding of the peace with great joy, and that the Generall Thanksgiving will be observed by them on the seventh of *September* next.

There was great opposition against the Duke of *Lenox* and *Marquis Hamilton* sitting in Parliament, untill they had sworn to the Covenant.

All their Army is come home, & disbanded, save onely five thousand foure hundred foot, & 500. horse, which remain in a body, and it

is expected every day they shall be disbanded.

Mountrosse his businesse, it is conceived, will be well composed, if he submit unto the Parliament, as it is expected. He petitioned the House with great submission, whereupon he was sent for, but his answers were so obscure in the main part, that it gave little satisfaction; wherefore he was again sent to the Castle.

Sir *John Hey*, and Sir *Robert Spotswood*, seemed to recant from their former confidence, yeilding themselves up to the Parliament for their triall.

Traquaires Charge is drawn up, it containing five and twenty sheets of Paper close writ.

The King was feasted on Tuesday last, the 31. of *August*, by the Provost of *Edinburgh*, in the Parliament House, with great triumph.

Master *Hindersons* is in great favour with the King, and stands next to his Chaire in Sermon time.

His Majeſtie doth heare two Sermons every Sunday, beſide week-dayes Lectures; but there is no ſervice at all read, but onely a Pſalme before Sermon.

The King haſteneth his preparation for *England*, which is expected will be very ſuddenly.

From Edinburgh
Sept. 1. 1641.

Your friend

R. C.

His Majestie doth hear two Sermons every Sunday, besides week-dayes Lectures; but there is no Service at all read, but only a Psalme before Sermon.

The King intends his preparation for England, which is expected will be very sud-

BRITISH MUSEUM

den.

From Hilsborough
Sept. 1. 1641.

Your friend

R. C.

E.171/10

THE ARMINIAN NVNNERY:

OR, A BRIEFE DESCRIPTION

and Relation of the late erected *Monasticall* Place, called the ARMINIAN NVNNERY at little GIDDING in HVNTINGTON-SHIRE.

Humbly recommended to the wise consideration of this present PARLIAMENT.

The Foundation is by a Company of FARRARS at *GIDDDING.*



Printed for *Thomas Underhill.* MDCXLI.

THE

ARMINIAN

NUNNERY:

OR,

A BRIEFE DESCRIPTION

of the Religion of the Pretended Vestal
Nuns, called the ARMINIANS
NUNNERY as it is GOVERNED in
HUNTINGTON-SHIRE.

Set forth precisely by PARLIAMENT.

The Second Edition Inlarged by a Compleat Key to the
whole GOVERNMENT.

THE ARMINIAN NVNNERY:

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and Relation of the late erected *Monasticall* Place, called the ARMINIAN NVNNERY at little GIDDING in HVNTINGTON-SHIRE.

The Foundation is by a Company of Farrars at *GIDDDING.*

THere ſtands a faire HOVSE well ſcituated with a fine Grove and ſweet Walks, Letticed and Gardined on both ſides; their livelihood or Revenew about 500. l. *per Annum.* One of my Lord *Mountagues* Manſion-Houſes being within two or three miles off called *Hemmington Houſe* not farre from *Oundle.*

A Gentleman comming to visit the said *House*, was first brought to faire spacious Parlour, where soone after appeared the old Gentlewomans second sonne, a Batchelour of a plain presence, but pregnant of speech and parts, unto whom when I had deprecated and excused my selfe for so sudden and bold a visit, he entertained me with seeming civilitie and humilitie.

After deprecations and some complements past betwixt us, he said I should see his Mother if I pleased, and I shewing my desire, hee went up into a Chamber, and presently returned with his Mother, (a tall ancient Gentlewoman about 80. yeares of age) shee being Matron of the *House*, his elder Brother a Priest-like man in habit and haire. Now he had a Sister married in the *House* to one Mr. *Cooles*, who had 14. or 15. Children in the *House*, and of these with a man-servant and 2. or 3. maid-servants the *Family* then consisted.

I was permitted to salute the Mother and Daughters, as we use to salute other women: and after we were all sitten Circular, I had leave to speake ingenuously of what I had heard and did or might conceive of their *House*. I first told him what I had heard of the *Nunns* at *Gidding*; of *two watching and praying all night*; of their *Canonicall houres*; of their *Crosses* on the outside and inside of the *Chappell*; of an *Altar* richly decked with *Tapestry*, *Plate* and *Tapers*; of their *Adorations*, *genuflections*, and *geniculations*, which I told them plainly might strongly savour of Superstition and Popery.

Now you must understand that the younger Brother who first came unto me is a jolly pragmaticall and Preist-like fellow, and is the mouth for all the rest, and he began to cut me off, and answered with a serious protestation (though not so properly) that he did as verily

beleeve

beleeve the Pope to be *Antichriſt*, as any Article of his Faith, which I noted and gave the hearing: and therein if he ſpake from his heart, he much differed from the opinions of Prieſt *Shelford*, Prieſt *Squire*, Dr. *Draſſig*, the red Dragon of *Arminians*, and other eminent *Arminians*.

He denied the place to be a *Nunnery*, and that none of his Neeces were *Nunnes*: but hee confeſſed that two of his *Nieces* had lived the one thirtie, the other thirty and two yeares Virgins, and ſo reſolved to continue (as he hoped they would) to give themſelves to *Faſting* and *Prayers*; but had made no *Vowes*.

For their *Canonicall hours*, he ſaid they uſually prayed 6. times a day, *viz.* 2. times a day publikly in the *Chappel*, and 4 times a day more privatly in the *Houſe*; in the *Chappel* after the Order of the Booke of Common Prayer, at both times chanting out aloud the *Letany*; and in their *Houſe* particular private Prayers for a *Familie*.

And hee being asked, if they ſpent ſo much time in *Praying*, they would leave little for *Preaching*, or for their weekly calling for which the Text is pregnant: *He that turneth away his eares, from hearing the Law, his Prayer is abominable*: PRO. 18. *and* 19. And the fourth Commandement, *Six dayes ſhalt thou labour, &c.* Unto which this Prieſt-like pregnant Prolocutor anſwered but ſlubbringly, That ſometimes a neighbour *Parſon* would come and preach in their Chappell; and to the other, That their *Calling* (forſooth) was *to ſerve* GOD, which he tooke to be beſt: Oh the ſtupid and blind devotion of theſe people, for Men and Women in health of able and active bodies and parts to have no particular *Callings*, or to quit their *Callings*, and betake themſelves to I wot not what new forme of *Faſting* and *Prayer*, and

a contemplative idle life, a lip-labour devotion, and a will-worſhip, *Eccl.* 4. *&* 17. which by the word of God is no better then a ſpecious kind of idleneſſe, as St. *Auguſtine* termes them to be but *ſplendida peccata:* as if diligence in our particular lawfull callings were no part of our ſervice to God.

And doubtleſſe ſuch a Monaſtick Innovation in a ſettled Church-government, is of dangerous conſequence in many reſpects.

For their *night-watching* and *riſing at* 4. *of the Clock in the morning* (which was much for the Marron of 80. yeares of age, and for her Grand-children) the Prieſtlike Prolocutor did not want a premeditated excuſive luſtification: But how neere it complieth with the ſuperſtitious *Nunneries* in Popiſh places beyond the Seas, I and others that have travelled and ſeene them may plainely perceive and notifie; eſpecially conſidering hee could not but confeſſe there were every night two (*alternatim*) continued in their Devotions untill the reſt roſe.

For their divers *Croſſes*, the Prolocuter made me this anſwere; That they were not aſhamed of the badge of Chriſtian profeſſion, which the firſt Propugnators of Faith bore in their Banners, and which are in our *Church Diſcipline* retained unto this day.

How confuſed and abſurd this Croſſe Anſwere was, let every Chriſtian man judge.

On the Chimney-peice where wee ſate, there was a Manuſcript Tableture with this Inſcription following, whereof I deſired, and had a Coppy tranſcribed.

IHS

IHS

He that by reproſe of our errors or remembrance of that which is more perfect ſeekes to make us better is welcome and an Angel of God.

And

Hee that by a cheerefull participation of that which is good confirms us in the ſame, is welcome as a Chriſtian Friend.

But

He that any way goes about to divert or diſturb us in that which is and ought to bee amongſt Chriſtians though it be not uſuall with the World, is a burthen whiles he ſtayes and ſhall beare his judgement whoſoever he be.

And

Hee that faults us in abſence for that which in preſence hee made ſhew to approve of, ſhall by a double guilt of flattery and ſlander violate the bonds of Friendſhip and Chriſtianity.

MARY FERRAR *Widdow, Mother and Matron of this Familie; aged about 80. yeares, that bids adue to all feares and hopes of this world, and deſires to ſerve God.*

The Letters of the top of which Inſcription are the proper Character of the Ieſuites in every *Booke* and *Exhibite* of theirs. And the lines of the Inſcription, how full of nonſence, juſtification and oſtentation of ſuperſtitious devotion, beſides their Creation of *Angels of* GOD; Let every underſtanding Chriſtian Reader or hearer hereof judge.

The Prolocutor in juſtification of the Ieſuiticall *forme* of Letters which I excepted againſt: he ſaid it was the auſpicious name worthy to be the *Alpha* and *Omega* of all our Actions, and wee are commanded *to write ſuch things upon the poſts of our Houſes, and upon our Gates:* Whereas indeed the Text which hee aimed at is in the Old Teſtament and not in the New, where there is no

mention

mention of *Jesus* but *Jehovah*: And the words are most plainly, *Moses* Precept of the Lavv of God, and not of the Name, &c. *Deut. 6. &c.*

Therfore this his Apologeticall answere was nothing but ignorant Eloquence, or eloquent ignorance; most grosly and absurdly applyed.

This Prolocutor confessed himselfe to bee about 42. yeares old, was a fellow in a House in *Cambridge* (he named not what *House*) and that he had taken Orders of a Deacon (but he said nothing of his having beene at *Rome*, as it is well knowne he hath beene.)

Now I was invited by this Deacon to goe with him into the Chappell to their devotion, at the entrance whereof this Priestlike deft Deacon made a low obeysance, a few paces farther lower, and comming to the halfe-pace which is at the East end where the *altered Table* stood, hee bowed and prostrated himselfe to the ground; then he went up into a faire large reading place (having placed mee above with a faire large Window Cushion of green Velvet before me.) The *Mother Matron* with all her *Traine*, which were her *Daughters* and *Daughters Daughters*, who with foure *Sonnes* kneeled all the while on the bodie of the halfe pace, all being in black gownes, and as they came to Church in round Monmouth Capps, all I say in blacke, save one of the *Daughters* who was in a Friers grey gowne.

We being all placed before the Deacon (for now so we must call him) with a very loud and shrill voyce began and trolled out the *Letanie*, and read divers other Prayers and Collects in the Book of *Common Prayer* and *Athanasius* his Creed; and concluded with the forme of words, of, *The peace of God, &c.*

Their Service ended, the *Mother* with all her Com-

pany

pany attending my comming downe; but I durſt not come very neere leſt I might happily have light upon one of the Virgins lippes, not knowing whether they would have taken a ſecond kiſſe in good part or no, with their civill ſalutations towards mee, which I returned them a far off, they departed from the Chappell home.

Now the Deacon and I left, I obſerved the Chappell in generall to bee fairely and ſpecioufly adorned with herbes and flowers naturall and artificiall, and upon every pillar along on both ſides the Chappell (ſuch as are in Cathedrall Churches) *Tapers*; I meane, great Vigin-waxe-Candles on every Pillar: The *halfe-pace* at the upper end (for there was no other diviſion betwixt the body of the Chappell and the Eaſt end) was all covered with Tapeſtry and upon that halfe-pace ſtood the *Altar-like Table*, with a rich Carpet hanging very large on the halfe-pace, and ſome Plate, as a Challice, and Candleſticks with waxe-Candles in them: By the preaching-place ſtood the Font, a Leg-laver and cover all of Braſſe cut and carved with Imagery worke, the Laver of the bigneſſe of a Barbers Baſon, and the Cover had a Croſſe erected on it. And this is all I had leiſure to obſerve in the Chappell.

Then I made bold in temperate termes to aske the Deacons what uſe they made of ſo many *Tapers* on the Table, and in the Chappell, he anſwered (forſooth) to give them light, when they could not ſee without them. And having formerly as I ſaid before obtained leave to ſay what I liſted, I asked him to whom he made all theſe Courteſies, bowings and proſtrations, he ſaid to GOD; I told him the Papiſts make no other anſwere for their bowing to Images and Crucifixes, yet we account them Idolaters for ſo doing, as juſtly wee may: Hee ſaid wee

 have

have no such warrant for the one; but for the other we had a precept (forsooth) *to doe all things with decencie and order*, as he tooke this to be. I demanded then why hee used not the same solemnitie in his house, and whether he thought the Chappell more holy then his *House*, he said no, but that God was more immediately present in the *Chappell* then in the *House*, whilst we were worshipping him, I replied that God was as present at *Paules Crosse*, as in *Paules Church*, at the Preaching-place at *White hall* and the *Spittle-Sermons*, as in other Churches and Chappels. For *wheresoever two or three, &c.* and in those fore-named places, no not in the bodie of any Churches, though there be Sermons and Prayers there, we do no; use this threefold reverence, or bowing, or prostrating, no nor the Papists themselves, unlesse in the Chancell towards the East, wherein an Altar or some Crucifix is; He answered me somewhat confusedly, for this their *trinary number* of bowing which I did not well understand, nor well conceive what he meant.

It seemes moreover that at their monthly receiving the Sacrament (which this defendant Deacon performeth and consecrateth the *bread* and *wine*) their servants when they received, were attended by their Master and Mistris, and not suffered to lay or take away their owne trenchers as it is reported.

They also take upon them to be Phisitians and Chirurgions in ministring Physicke and Chirurgery for the sick and sore, and pretend to be very charitable to the poore; but as it is verily thought in a meritorious way.

They also take upon them to be Catechisers and to task many poore people with Catechisticall questions; Which when they come and can make answere thereunto, they are rewarded with money and their dinners,

and

and ſo they pretend they feed the poores bodies and ſoules, But their Catechiſme or Catechiſticall queſtions (ſome ſay) are ſtrange ones and ſor different from our Orthodox Catechiſmes. Your may take notice that ſince the obſervation of the premiſſes, th'old Matron of the place is dead.

And now beloved and Chriſtian Reader, you have had an ingenuous Relation of this late erected *religious Houſe* for the ſervice of God (as the Founders would have it termed and held.) But certes we may wonder at nothing more that in a ſettled Church-government our Biſhops who are accounted *Governours of the Church* will permit any ſuch erection or Foundation, ſo neerly complying with *Popery*, and that by a fond and fantaſticall *Family of Fartars*, the principall Preiſt a *poly-pragmaticall* Fellow, having beene at *Rome*, and there (as it is credibly reported) he was conformable to all the abominable *Ceremonies* and *Services* of the *Church of Rome*. Now forſooth, in outward ſhew, hee would pretend that hee and the reſt diſclaime the *Pope* and *Poperie*, but by and by you ſhall ſee him and his Companions crouching, cringing, and proſtrating to the ground to the Altar-like poore *Communion-Table*, or the rich gilded candleſticks, and waxe Tapers and other knacks thereon ſtanding; And for another ſhew that they would not bee accounted Popiſh, they have gotten the *Booke of Martyrs* in the *Chappell*; but few or none are ſuffered to read therein, but onely it is there (I ſay) kept for a ſhew; and beſides their lip-labour of trolling out the *Letanie* foure times a day, they have promiſcuous private Prayers all the night long by nightly turnes, juſt like as the Engliſh *Nunnes* at Saint *Omers* and other Popiſh p'aces: which private Prayers are (as it ſeemes) taken out of *Iohn Azens* his *Cozening Divotions*, (as they are rightly diſcovered

vered to be by Orthodox men) and extracted out of divers Popish *Prayer-Bookes*. This *Fryer like Familie*, and as they are not unfitly termed *Arminian Nunnery* have divers other Commick and Mimmick actions of will-worshipe to the great dishonour of Almighty God, who will be served *in spirit and truth*: and he will once say unto them as hee did by the Prophet *Isaiah*, to the superstitious and ceremonious *Jewes*, *Who hath required this at your hands? &c.*

W. Cant. Surely we may marvell that the present *Primate of all England and Metropolitane* being the principall *Governour* of the *Church*, under his sacred *Majestie*, and as hee professeth such an *Anti-Papist* and enemy to *superstition* and *Idolatry*, should permit this *Innovation*, and connive at such *canting* betwixt the barke and the tree in matter of *Religion*: But by what hath beene related of these Peoples practises, we see that position made good, That *Arminianisme* is a bridge to *Popery*, the bridge vvas not not onely made (a great part of the Clergie of this Land being dovvnright *Arminians*) but some have past over it; vvitnesse Preist *Shelford*, Preist *Cozens*, and this Familie in this Booke treated on vvith divers others, and had not God of his great mercy undermin'd the chiefe Arches of that bridge, causing them to fall in the River of confusion, vvee have cause to think that the greater part of this Land vvould also have followed the rest; but now God hath hindred it, not only by breaking the bridge in the just downfall of many of the chiefe of the *Arminian Faction*, but also by setting up that strong, high, and thick wall of the late Parlamentary nationall Protestation; for which (as also for all his mercies at all times, especially for this years wonders) his name be for ever praised (say I) and let all Protestants say, *Amen*.

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11

A true and perfect Copie

OF THE

PROTESTATION

OF THE

Archbishops & Bishops

OF

IRELAND

Against the *Toleration* of *Poperie*. As it was agreed upon, and subscribed by them at DUBLIN, the 26. of *November*. MDCXXVI.

London, Printed, 1641.

Archbishops & Bishops

IRELAND

Signal the Toleration of Popery, &c. &c.

agreed upon, and published by them at

MDCXXVI.

London,

The Proteſtation of the Archbiſhops and Biſhops of IRELAND againſt the toleration of POPERY.

THe *Religion* of the Papiſts is *Superſtitious* & *Idolatrous*, their *faith* and Doctrine *erroneous* and *Hereticall*; their *Church*, in reſpect of both, *Apoſtaticall*. To give them therefore a *toleration*, or to conſent that they may freely exerciſe their *Religion*, and confeſſe their *Faith* and *Doctrine*, is a grievous ſinne: and that in two reſpects.

Firſt It is to make our ſelves acceſſarie, not onely to their *Superſtitions*, *Idolatries*, *Hereſies*, and in a word, to all the abominations of *Poperie*; but alſo (which is a conſequence of the former) to the perdition of the ſeduced people, which periſh in the deluge of their *Catholique Apoſtaſie*.

Secondly, To grant them a *toleration* in reſpect of any mony to be given, or contribution to be made by them, is to ſet Religion to ſale, and withall, the ſoules of the people, whom *Chriſt our Saviour* hath redeemed with his moſt pretious blood.

And as it is a great Sin, it is a matter of moſt dangerous conſequence. The conſideration whereof

wee leave to the wiſe and judicious: beſeeching the *jealous God of truth* to make all thoſe who are in *Authority* zealous of *Gods glory*, and the advancement of true *Religion*, and reſolute and couragious againſt all *Popery*, *Superſtition* and *Idolatry*. AMEN.

To the READER.

THis *Declaration of the Biſhops of* Ireland *againſt Poperie, howſoever fifteene yeares agoe, is now thought fit to be further publiſhed. If thou ſhalt hear the whole order taxed with a continual complying with the times, here thou ſhalt find them labouring againſt the ſtreame; nay like ſuch Prophets as God once* ſought for ſtanding in the gap. Ezek.22.30. *If accuſed of Court pleaſing; here thou ſeeſt them hazarding the contrary. If Laodicean like, of Lukewarmneſſe in Religion; here thou findeſt their zeal burning. Art thou hot againſt Idolatrie? theſe are enflamed, Art thou pulling it down? theſe are razing the foundation thereof. Doeſt thou account it* erroneous? *theſe* Hereſie. *Thou* ſuperſtition? *theſe* Abomination. *Thou abhorreſt the* practice: *they the* Toleration. *Popery and Epiſcopacie thou maiſt ſee were here farre aſunder. Let not the ornament therefore be wholly caſt by, for a few ſpots that may be waſhed out.* Separate the Religious from the vile, and thou ſhalt be as Gods mouth. Jer. 15.19.

FINIS.

12

A Form of Thanksgiving, to be used the seventh of September thorowout the Dioceſe of *Lincoln*, and in the Juriſdiction of *Weſtminſter*.

Read after, **O Lord open thou our lips**, &c. theſe Pſalmes; Pſal. 95. Pſal. 96. Pſal. 122. 126. 133. 136. Being all ſhort Pſalmes.

Then { 1. Lesson. Jerem. 31.
2. Lesson. Matth. 24.

Adde to the Collects this Prayer.

WE humbly acknowledge before thee, O moſt mercifull Father, that all the punishments which are threatned in thy Law, might juſtly have fallen upon us, by

reason of our great transgressions, and hardnesse of heart. It was most just, O Lord, that thou didst lately threaten us with a pulling back and withdrawing of all those Spirituall Graces and Temporall Blessings, wherewith this Island did flow and abound above all the nations of the earth: It was most just (and our sins did well deserve it) that thou, by withdrawing the Cooperation of thy holy Spirit, shouldest suffer our Faith to grow weak and feeble, our Charity cold, our Hope wavering and without foundation, our hearing of thy holy word, our partaking of thy blessed Sacraments, our Praying and Invocating of thy sacred Name, to become in both Priest and People, for want of true Devotion and the inward guidance of thy Spirit, but as it were so many outward Fashions, Forms, and Complements. And especially most agreeable it was unto all the Rules of thy Divine Justice, that from those in whom these Spirituall could not be found, thy Temporall blessings should be withdrawn: That our plen-

tie

tie should be turned into Want and Famine, our Health into Sicknesses, Plagues, and Pestilences, and our long Peace (the Crown of all these blessings, and the Envie of all the Nations round about us) into the Worst and most miserable of all Wars, a Civil War, a War of Christian against Christian, Neighbours against Neighbours, Brethren against Brethren, a War of Ephraim against Manasseh, of Manasseh against Ephraim, and of both these against thy Judah.

But the more justly, O Lord, thou mightest have visited us in this thy fury and anger, the more are we, dust and ashes, Worms & no men, most Wretched and miserable sinners, bound to praise and blesse thy holy Name for thy unspeakable goodnesse and mercies shewed unto us at this time: That it hath pleased thee, upon our weak and unworthy humiliation, to begin some small measure and degree of Reformation in us, to plant in our hearts some more sense and feeling of thy spirituall Graces, some more steadinesse of Faith,

fervencie of Love, assurance of hope, Zeal in Prayer, Devotion in the hearing of thy holy Word, and in the receiving and administring of those heavenly Seals and Pledges of the same. And by and by after, as delighted with these green and raw fruits, which thine own hand had planted, to reward and crown them, unripned as they be, with great abundance of temporall blessings, with Corn, and Wine, and Oyl, with good times and seasons, with a shew rather then any showre of Diseases, which serve only to keep us awake, that we fall not into that former drowsinesse and forgetfulnes of our selves and thee.

But especially, as a strong fence and hedge to compasse in and preserve all these outward Blessings, thou hast given us a speedy and a happy Union and Peace with all our Neighbours and Brethren of this Iland, making us a multitude of one Heart and of one Soul, as thou hadst before made us a multitude of one Lord, one Faith, and one Baptisme. The which thy great

Work

work of Union thou hast thus achieved and effected, not (as thou mightest have done) by putting a sword into the hand of the stranger to devour the Nation, but by sending down thy holy Spirit, the Spirit of wisdom and Understanding, the Spirit of Counsell and Providence, into the hearts of our Gracious King, and the Peers and Commons now assembled in Parliament, thus by a wise and timely disposing of a few drops of our (earth and mould by) self, to prevent the unnaturall spilling of whole Channels and Rivers of Christian blood, to the great danger and hazard of so many bodies and souls.

For these thy great and unspeakable mercies, O Lord, we praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks unto thee for thy great glory, O Lord God heavenly King, God the Father Almighty, the onely begotten Son Jesus Christ, to whom with the Holy Ghost be all praise, honour and glory this day particularly, and withall for evermore.

Lastly, that we may be the better

disposed to take thy Prayses into our mouths, plant in our hearts a true desire to be reformed. Convert us, O Lord, that we may be converted. Perfect this Work of Sanctification which thou hast begun in us. Encrease our Faith, enflame our Charity, strengthen our Hope, kindle our Devotion in the hearing, & our care in the practising of thy holy Word. Seal up all these graces in our Soules by the reverent and awfull receiving of thy holy Sacraments, make us to run the Wayes of thy Commandments, now that thou hast set our hearts at liberty. And let these spirituall, O heavenly Father, be unto thee a further occasion to pour upon us more and more of thy temporall Blessings, by preserving our King, Queen and the Royall Issue, in all health and prosperity, by increasing more and more the Spirit of Wisdom and Understanding upon the Lords and Commons assembled in Parliament, by a stronger knitting and uniting of the hearts of all these Nations one with another, which thou hast thus united under one Crown

and Scepter, and by increasing our thankfulnesse and acknowledgement unto thee, in some measure and proportion of this increase of thy favours and mercies towards us: That so we may (as much as flesh and blood is permitted to do) begin the Church Triumphant in this Church Militant, and practice those Praises here on earth, which we shall more perfectly sing out in the kingdom of Heaven, by the Grace and Merits of our Lord and Saviour Jesus Christ. To whom with the Father, and the Holy Ghost, three Persons, and one Eternall, Everliving God, be all honour, glory, praise and dominion this day especially, and withall for evermore.

Amen.

FINIS.

FINIS.

13

A DECLARATION OF THE COMMONS IN Parliament:

MADE

September the 9th 1641.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.

MDCXLI.

A Declaration of the Commons in Parliament made Septemb. the 9. 1641.

THe Knights, Citizens, and Burgesses of the Commons House having received many great complaints from the severall parts of this Kingdom, of heavy grievances upon divers of His Majesties Subjects, by the excessive pressing of some matters concerning Religion, which are in their own nature indifferent, by pretext or colour of the Laws now in force, and by the unlawfull inforcing other things without any colour of Law; and considering that a full Reformation cannot be made in this streight of time, did for the comfort and ease of the people frame an Order in manner following:

Die Mercurii 8° Septemb. 1641.

WHereas divers Innovations in or about the worship of God, have been lately practized in this Kingdom, by injoyning some things, and prohibiting others, without warrant of

Law, to the great grievance and discontent of his Majesties Subjects; For the suppression of such Innovations, and for preservation of the publike Peace, It is this day Ordered by the Commons in Parliament assembled, That the Church-wardens of every Parish Church and Chappell respectively, do forthwith remove the Communion Table from the East end of the Church, Chappell, or Chancell, into some other convenient place, and that they take away the Rails, and levell the Chancels, as heretofore they were, before the late Innovations.

That all Crucifixes, scandalous Pictures of any one or more persons of the Trinitie, and all Images of the Virgin Mary shall be taken away and abolisht, and that all Tapers, Candlesticks, and Basins, be removed from the Communion Table.

That all corporall Bowing at the name (JESUS) or towards the East end of the Church, Chappell, or Chancell, or towards the Communion Table, be henceforth forborn:

That the Orders aforesaid be observed in all the severall Cathedrall Churches of this

this Kingdom, and all the Collegiate Churches or Chappels in the two Universities, or any other part of the Kingdom, and in the Temple Church, and the Chappels of the other Innes of Court, by the Deans of the said Cathedrall Churches, by the Vice-Chancellour of the said Universities, and by the Heads and Governours of the severall Colledges and Halls aforesaid, and by the Benchers and Readers in the said Innes of Court respectively.

That the Lords Day shall be duly observed and sanctified: All Dancing, or other Sports, either before or after Divine Service be forborn and restrained; and that the preaching of Gods Word be permitted in the afternoon in the severall Churches and Chappels of this Kingdom, and that Ministers and Preachers be incouraged thereunto.

That the Vice-Chancellors of the Universities, Heads and Governours of Colledges, all Parsons, Vicars, Church-Wardens, do make Certificates of the performance of these Orders: and if the same shall not be observed in any of the places afore mentioned, upon complaint thereof made

to the two next Justices of Peace, Major, or head Officers of Cities or Towns Corporate, It is Ordered that the said Justices, Major, or other head Officer respectively, shall examine the truth of all such complaints, and certifie by whose default the same are committed; All which Certificates are to be delivered in Parliament before the thirtieth of October next.

AND did upon the eighth of September in a Conference with the Lords, desire their Lordships to consent unto it, and to joyn with them in the publishing thereof, whereunto they never received answer, but contrary to their expectation upon this present ninth of September, being the day intended for the Recesse of both Houses, they received in a Conference from their Lordships an Order dated January the sixteenth, 1640. In these words:

Die Sabbati 16. Januarii. 1640.

IT is this day ordered by the Lords Spirituall and Temporall in the High Court of Parliament assembled, That the Divine Service be performed as it is appointed by the Acts of Parliament of this Realm: And that all such as shall disturbe that wholsom Order,

shall

shall be severely punished according to the Law: And the Parsons, Vicars, and Curates in the severall Parishes, shall forbear to introduce any Rites or Ceremonies that may give offence, otherwise then those which are established by the Laws of the Land.

And one other of this present ninth of September: In these words:

Resolved upon the Question this ninth of September 1641.

That the aboveſaid Order shall be Printed and Published.

Desiring that the Commons would joyn with them in publishing thereof, which being presented to the House of Commons, it was thought unseasonable at this time to urge the severe execution of the said Lawes; whereupon it was Voted, that they do not consent to those Orders, or either of them.

And they have thought fit to make this Declaration, that it may be understood that the last Order of the Lords was made with the consent onely of eleven Lords, and that nine other Lords then present did dissent from it, so that it may well be hoped when both Houses shall meet again, that the good propositions and preparations in the House of Commons, for

for preventing the like Grievances, and reforming the disorders and abuses in matters of Religion, may be brought to perfection; wherefore they expect that the Commons of this Realm do in the mean time quietly attend the Reformation intended, without any tumultuous disturbance of the worship of God and peace of the Kingdom.

Resolved upon the Question,
That this Declaration shall be forthwith Printed and published.

FINIS.



14

AN ORDINANCE MADE

And agreed by the LORDS and COMMONS of *Parliament the 28th day of Auguſt 1641.*

For the ſpeedie diſarming of *Popiſh Recuſants,* And other dangerous perſons.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings moſt Excellent Majeſtie: And by the Aſſignes of JOHN BILL.

MDCXLI.

AN

ORDINANCE

MADE

And agreed by the LORDS and COMMONS of Parliament the 28th day of August 1644.

For the speedie disarming of Popish Recusants, And other dangerous persons.

LONDON:

Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.

M DC XLIV.

An Ordinance made and agreed by the Lords and Commons of Parliament the 29. day of August 1642.

For the speedie disarming of Popish Recusants, and other dangerous persons.

WHereas for the preventing and abolishing of dangers that might grow by Popish Recusants, provision hath been heretofore made by Acts of Parliament, for the disarming of all Popish Recusants convicted: And whereas by the said Laws such Recusants have not been disabled from being convicted: or by reason of their quality and interest in their Countries, and other Popish offences by subtle practises and indirect means have escaped: or by reason of their greatness and power, have caused great affrightments, and terrors of conscience in many of his Majesties Subjects, and have drawn divers of his Majesties Subjects to be reconciled to the Popish Religion, and have otherwise

[illegible] the great danger and [illegible] wealth: And for that it is too manifest, that the said Popish Recusants have always had, and still have, and do practise most dangerous and pernicious designes against this Church and State, And by the Laws of this Realm in times of eminent danger, by of any forcible Attemps, Designes or Practises against the peace and safety thereof, all Armour, Weapons, and other provision that may tend or be imployed to the effecting of such mischievous designes ought to be timely removed and taken away, and all fit means used for the securing of the peace and safety of the Realm;

And for the prevention of such further mischiefs as may happen by any Disorder or Violence to be offered, It is therefore Ordained and provided by the Lords and Commons in this present Parliament assembled, That all such Armes, Gunpowder and Munition of what kinde soever, as any Popish Recusant convicted, or person whatsoever, either of their Family, or other, which is or shall be imployed for such Recusancy, and such Instruments either are or shall be removed by Certiorari, or being not removed, shall not by Appearance and Traverse, or otherwise, legally be discharged before this Ordinance be put in execution, or which shall not have repaired to Church more than once in every Moneth, or shall not have received the holy Communion according to the Rites

…ness of the Church of England to Joyning in the …
…whole year next before the making hereof; or …
…which shall refuse to name the Causes of Sus…
…picion or Allegeance, …
…children, or any of them, being at his or her dis…
…cretion, by living in house with them, is or shall be
…bred up in the Popish Religion, the same not
…repugnant to the Church-Government here before
the making of this Ordinance, according to the
Lawes and Statutes of this Realme, and whose
houshold-servants, or any houshold-servant of them is
or shall be of the Popish Religion, and shall have
in his or her hands or possession any Arms, or shall
the hands or possession of any other, to his or their
use, by his or their disposition, when then such
…ordinary Compers as shall be thought fit by the
persons Authorized to take and seize the said
Arms and Ammunition to be disarmed and be allowed
for the defence of the person or house of such
Recusant or person aforesaid, shall forthwith
be taken from him or them by the Constable
person as aforesaid, and from all others which
shall have the same in his or any such Po…
…pish Recusant or person, by such direction and per…
…sons as are and shall be by this Ordinance ap…
pointed and authorized in that behalf, for every
…Shire, County, and Riding within this Realm
and Dominion of Wales …
…for the City of Westminster …
…Roger, Burgaine
Knights.

For

for the County of Lancaster, John Mayne, Alexander Rigby Esquires, Members of the House of Commons, and the two Knights for that County.

For Cheshire, Sir William Brereton Baronet, Peter Venables Esquire.

For the City of Chester, Francis Gamull, Esquire, the Mayor for the time being.

For the County of Denbigh, Sir Edward Litchton, and Sir Richard Lloyd Knights.

For the County of Derby, Sir John Curzon, William Allestree Esquire.

For the County of Glocester, Sir Thomas Huncks, Robert Seymour Esquire.

For the City and County of the City of Nottingham, The Mayor for the time being, Sir Thomas Hutchinson, and Robert Sutton Esquire.

For the County of Lincoln, Anthony Hatcher, Thomas Grantham, John Bonner Esquires.

For the City and County of the City of Lincoln, The Mayor for the time being, Thomas Grantham Esquire.

For the Principality of Wales, Ferdinando Lord Fairfax, Sir Edward Peto, Sir William Strickland, Henry Cholmley Esquire.

For the County of Northumberland, Sir Arthur Haslerigg, John Ahorne Esquire.

For the Town of Berwick, Thomas Fenwick Esquire, Sir Henry Mildmay, Sir Henry Slingelby, John Wastell Esquire.

for

For the Citie and Countie of the Citie of York, The Lord Major for the time being, Sir Thomas Widrington, and Sir William Allinson.

For the Countie of Sussex, Sir Thomas Pelham, Master Shelley, Master William Hay.

For the Potts in Sussex, William Hay, Herbert Morley Esquires.

For the Countie of Buck. Sir William Andrewes Barr. Sir Alexander Denton Knight, Sir John Parsons.

For the Countie of Berk Sir George Stonehouse, Master John Parker, Sir John Backhouse, Roger Knight.

For the Countie of Cornewall, Sir Richard Carey Barronet, Alexander Carey, Esquires, Sir Richard Buller Knight.

For the Countie of Cumberland, Richard Barwise Esquire, and William Penington of Seaton Esquire.

For the Countie of Cambridge, Sir Dudley North, Sir John Cutts, Thomas Chicesley, Thomas Symonds, Thomas Wendy Esquires.

For the Countie of Devon, Sir Samuel Rolle, Sir John Bampfield Barronet.

For the Citie of Exceter, the Major for the time being.

For the Countie of Dorsett, Sir Walter Erle, Sir Thomas Trenchard Knights.

For the Countie of Essex, Sir Harbottle Grimston, Sir Richard Everard, Sir Thomas Bendish, Sir Robert Kemp.

For the Countie of Glocester, Henry Brett

Esquire, Sir Robert Cooke, Edward Stevens, Thomas Hodges Esquires.

For the Citie and Countie of the Citie of Glouceſter, The Major of the Citie of Glouceſter, and the two ancient Aldermen.

For the Countie of Huntington, Sir Sydney Mountague, Aunſlow Winch Esquire, Torrell Joſlin Esquire, Henry Cromwell Esquire.

For the Countie of Hartford, Edward Cheſter, Edward Wingate Esquires, John Butler.

For the Countie of Hereford, Walter Kirle Esquire, Sir William Crofts Knight, John Scudamore of Kenchurch, James Kirle, Edward Broughton Esquires.

For the Countie of Kent, Sir Edward Boyes, Sir Thomas Walſingham, Sir Edward Partridge Knights, Richard Lee Esquire.

And for the Citie and Countie of the Citie of Canterburie, Sir Edward Maſters Knight.

And for the Ports in Kent, and their Members, Sir Edward Boyes Knight.

For the County of Leiceſter, Sir Arthur Haſlrigge, Thomas Lord Gray.

For the County of Middleſex, Sir John Davers, Sir William Roberts, Sir Henry Roe, Sir Gilbert Gerrard, Sir John Francklin.

For the City of Weſtminſter, Sir Robert Pye, William Wheeler Esquire, John Glyn Esquire.

For the City of London, the Lord Major, Thomas Soame, Iſaac Penington Aldermen, Samuel Vaſſall, and Captain John Ven Merchants, Members of the Houſe of Commons.

For

For the County of Northhampton, Edward Mountague Esquire, Sir John Draydon, Sir Christopher Yelverton, Zouch Tate Esquire.

For the County of Norfolk, Sir John Pots, Sir Tho Woodhouſe, Sir Edmund Moundford.

For the City of Norwich, and County of the ſame, the Major for the time being.

For the County of Northumberland, Sir John Fennick, Henry Ogle, Thomas Middleton, William Shafto of Babington Esquires.

For the Town of Newcaſtle, the Major for the time being, Maſter Ledyard.

For the Town of Barwick, Sir Robert Jackſon, Maſter John Sleigh Gentleman, William Fenwick Gentleman.

For the County of Oxon. James Fynes,, Sir William Cobb, Sir Thomas Penniſton, John Doyly Esquire.

For the County of Rutland, Sir Guy Palmes, Sir Edward Harrington, Robert Horſeman junior Esquire.

For the County of Surrey, Sir John Evelin, Sir Ambroſe Brown Baronet.

For the County of Salop, Sir Richard Newport, Maſter Rich. Moore, Charles Baldwin Esquires.

For the County of Southhampton, Richard Whitehead Esquire, Sir William Lewis.

For the Town of Southhampton, the Major for the time being.

For the County of Suffolk, Sir Roger North, Sir Robert Crane, Robert Reynolds Esquire, Sir William Platers, William Cage Esquire.

For Somerſetſhire, Sir John Horner, Sir John Paulet Knights, John Pyne Eſquire.

For the City of Briſtoll, the Major for the time being, John Guning, John Tomlinſon.

For the County of Weſtmerland, Sir Philip Muſgrave Knight and Barronet, Sir Henry Bellingham, Gawin Braithwait Eſquire.

For the County of Wilts, Sir Nevill Poole, Anthony Hungerford Eſquire.

For the County of Worceſter, Humphrey Salloway Eſquire, Edward Dingley, Edward Pitt, Thomas Rowſe Eſquires.

For the City of Worceſter, the Major for the time being.

For the County of Warwick, Sir Richard Skeffington, William Coombes Eſquire, John Hales, Richard Shugborough Eſquires.

For the City and County of Coventry, the Major for the time being, Alderman Million, John Barker.

For the City of Litchfield, the Bailiffes for the time being.

For the County of Angleſey, Thomas Buckley Eſquire, Owen Wood Eſquire.

For the County of Brecnock, Henry Williams, Thomas Groyn, William Morgan Eſquires.

For the County of Carnarvon, Thomas Glynn of Nautley, William Thomas, Owen Wynn, Thomas Madrin Eſquires.

For the County of Denbigh, Thomas Middleton, John Lloyd, William Wynn Eſquires.

For the County of Flint, Sir Thomas Moſtin, Humphrey

Humphrey Dymocke, John Eaton, John Salisbury junior, Esquires.

For the County of Glamorgan, William Herbert, Sir Thomas Lyne, Miles Button Esquires.

For the County of Merioneth, William Salisbury Esquire, Sir James Price Knight.

For the County of Pembroke, Sir Richard Phillips Barronet, Sir Hugh Owin Knight and Barronet.

For the County of Mountgomery, Arthur Price Esquire, Richard Griffith, Edward Vaughan Esquires.

For Radnor, Thomas Lewes, Robert Williams, Richard Jones Esquires.

For the County Palatine of Durham, Sir Lyonell Maddison, Sir Alexander Hall, George Lilburne, Clement Fulthrop.

For the County of Cardigan, Walter Lloyd, James Lewes Esquires.

For the County of Carmarthen, Richard Erle of Carbury, Francis Lloyd Esquires.

For the County of Monmouth, Sir William Morgan, Thomas Morgan, William Herbert of Colbrooke, William Baker of Aburgany, Sir Robert Cooke, Sir Charles Williams, James Kirke Esquires:

Which said persons, so appointed and nominated, or any one, or more of them, together with the Justices of the Peace of every Shire, County, or Riding respectively, or any one, or more of them, or the Major, Bailiffes, Justice of the Peace, Jurats, or other head Officers within

within any City, or Town Corporate, or other priviledged Place, or any one, or more of them respectively, shall have power, and are hereby authorized, and required to do and perform all and every such thing, and things, as shall be necessary for the due execution of this present Ordinance, according to the Instructions herewith annexed: Which said Instructions are hereby Ordered, and Commanded to be duely Observed, and Executed, by all and every person, and persons whom it shall, or may appertain, as they will answer the contrary at their perills.

This Ordinance to continue no longer then till the end of this present Session of Parliament.

INSTRUCTIONS

INSTRUCTIONS Appointed by Ordinance of PARLIAMENT to the persons thereby authorized for the disarming of Popish Recusants, and other dangerous persons.

I.

SUch Members of the house of Commons, and other persons as in and by the said Ordinances are particularly named and appointed, or any one or more of them, and the Justices of the Peace of each severall Countie, Shire, or Riding within England or Wales, as also the Majors, Bayliffes, Justices of the Peace, Jurates, or other head Officers, of, or within any Citie, Town-Corporate, or Pari-

Priviledged place respectively, or any one or more of them together, with some, or one of the persons nominated in the said Ordinance, are to see the same forthwith put in execution, and shall have power to call the high Sheriffe of each County, and his Ministers, all Constables, and Tything-men, and other Officers, or any of them, when and as oft as they shall think fit, to be aiding and assisting to them from time to time within their severall limits and Jurisdictions, in the due performance of this Service, and to do, and execute all, and every such thing or things as shall be requisite and necessary in that behalf, and the said Members of the said House of Commons are especially required to see the said Ordinance forthwith put in execution.

2.

The said persons authorized are to inform themselves by all convenient wayes and means, of all such Arms, Gun-powder, and Munition, of what kinde

name soever, as any Popish Recusant convict, or person whatsoever, either of the Nobility, or other, which is or shall be indicted for Popish Recusants, and such indictments, either removed by Certiorari, or being not removed, shall not by Appearance and Traverse, or otherwise be legally discharged, or which shall not have repaired to Church more then once in every moneth, or shall not have received the holy Communion, according to the Rites of the Church of England, within one whole yeer next before the making of the said Ordinance, or which shall refuse to take the Oaths of Supremacy or Allegiance upon lawful tender thereof made, or whose Children, or Grand-Children, or any of them, being at their dispose, or in house with them, are bred up in the Popish Religion, or have not repaired to the Church within one whole yeer next before the making of the said Ordinance, according to the Lawes and Statutes of the Realm, or whose houshold servants, or any

number of them are of the Popish Religion, hath, or have in his or her house or houses, or elsewhere, or in the hands or possession of any other to his or her use, or at his or her disposition; And are to search all such places where any such Arms, Gun-powder, or Munition of any such Popish Recusant, or other person, whose Arms by the said Ordinance is to be taken away, is placed or deposited, or supposed to be placed or deposited.

3.

They are to take and seize all such Armes, Gun-powder, and Munition, as aforesaid, in whose hands or custody, or in what place soever the same shall be (other then such weapons as shall be by the said persons so authorized, thought fit to remain, and be allowed to the said Recusants, or other Popish persons, as aforesaid, for the defence of his or her person or houses; and shall cause the same to be placed in some City, or Town-Corporate, or other conve-

convenient Town of the same Countie, and there safely kept, at the costs and charges of the owner thereof, and the Armourer to be admitted to dresse and amend the same so oft as need shall require.

4.

And if any such Popish Recusant, or other person as aforesaid, or any other person or persons, which have, or hath, or shall have any such Armes, Gunpowder, or Munition in his or their hands or possession, to the use of such Recusant or other person, as aforesaid, or by his, her, or their appointment, shal conceal the said Arms, Gunpowder, and Munition, or any part thereof, or shall refuse to discover the same to the said persons authorized, or otherwise wilfully oppose, hinder, or disobey the said persons authorized, or any of them in the execution of the said Ordinance, that then every such Popish Recusant, and other person so offending, shall be held a con-

tempteous person, and be liable to such further punishment as by the Parliament, upon Certificate thereof made, shall be thought fit, and the persons authorized are to certifie their names accordingly: They are to make Certificate to the Parliament of all such Armes, Gunpowder, and Munition as they shall take or seize by force, or vertue of the said Ordinance; As also of the person and persons whose the same were, and from whom they are so taken, and in what place or places the same are found or taken, and where and in what City, Town or place, and in whose custody the same shall be left or deposited, and what order they shall take concerning the same, and shall likewise certifie what Armes or Munition they shall leave to such Recusants or persons as aforesaid, for the defence of his or her person or house.

They are to enquire what Popish Recusants have lately had any

Armes

Armes or Munition taken away, by whom and by what means, and where or in whose hands the same remains, and to take care that the same may be safely placed, and kept in such manner as aforesaid, and to make Certificate thereof to the Parliament.

6.

To take care that the said Arms and Munition so to be seized and taken away by force of the said Ordinance, may so be placed and disposed of, as there may not be too great a quantity thereof at the same time in one and the same City, Town or place, but that it may be distributed and placed in severall Towns and places, in such manner and proportion as shall be most convenient for the use and safety of the Kingdom.

FINIS.

LONDON,
Printed by Robert Barker
Printer to the Kings, moſt Excellent
Majeſtie : And by the Aſſignes of
John Bill. 1641.

ARTICLES EXHIBITED IN PARLIAMENT.

AGAINST

Master IOHN SQVIRE, *Viccar* of Saint *Leonard Shoreditch*, August *7th.* 1641.



Printed in the yeare, 1641.

ARTICLES

Exhibited in PARLIAMENT against Mr. *John Squire*, Viccar of St. *Leonard Shoreditch*, Auguſt the 7th. 1641.

1.

THat this *Squire* did arrogantly introduce many Popiſh Ceremonies into their Pariſh Church, Tyrannically inſulting over the conſciences, and liberties of the Pariſhioners, Commanding them to ſubſcribe thereunto without any interdiction.

2.

That he affirmed publikely in the Pulpit, that the Papiſts were the Kings beſt ſubjects in three regards.

1. In regard of their liberality, who were alwayes ready to extend their charity, and did preſent themſelves with their purſes in their hands alwayes before his Majeſtie.

2. In regard of their loyalty, who did not onely ſeeme hoſpitable in their purſes, but were alwayes in their owne perſons ready to doe his Majeſtie ſervice.

3. In regard of their patience: who (notwithſtanding the many affronts, and perſecutions offered them by *Engliſh men*) have patiently ſubmitted to their cruelty, and buried all in oblivion: wherefore upon the conſideration of theſe three regards he was confident (as hee related) that they were the Kings beſt ſubjects.

3.

That he called all thoſe Schiſmatickes, Who would not bow at the name of *Ieſus*; but being afterwards privately examined upon that point, he could not lawfully

fully call those Schismaticks which did not, unlesse those Idolaters which did.

4.

That he writes himselfe commonly *Priest*, and approves of it to be an honourable name, and dispiseth the nomination of Minister, or Pastor, &c. although wee have had sufficient testimony that this name was abrogated after *Christs* comming, and more decent names given them in the holy Gospell.

5.

That our King was like unto the wounded man that fell among theeves (the *Scots* by his imaginary supposition) robbing his Majestie of his Castles, Holds, and withall the hearts of his subjects: and that the formall Confessors was like unto the *Levite*, that passed by; the Protestant like unto the *Priest*; but the *Papists* like unto the good *Samaritan*, who lifted up his Majestie from those wicked Enemies to our Nation, aud by their Hospitable benignitie were very indulgent to his *Majestie*.

6.

That it was a sinne of damnation for any man to heare voluntarily any other *Minister* than his owne, onely three Causes excepted.

1. Either going to the Christning of a chid.
2. Or to an Offering.

3. Or

3. Or unleſſe invited forth to Dinner.

Although St. *Chriſoſtome*, St. *Auguſtine* St. *Hierome*, and all the Fathers, in next Antiquity to Apoſtolicall men, doe with one aſſent affirme that the Church in the Goſpell is taken Catholickely, and is univerſall.

7.

That any man, which paſſed Excommunication from the *Prieſt* publikely in the Church, unleſſe reconciled before his death, went directly to hell in his judgement, although we have ſufficient prohibitions in the Goſpell, that no man (much leſſe a Miniſter) ſhould judge any man before the time.

8.

That it was lawfull for any man to play and take any recreation on the Sabbath Day, if ſo be it were not ſervice time.

9.

That he did alter the ancient Structure of the ſaid Pariſh Church, and withall did inſolently induce many Pictures therein, againſt the will, intent, and ſubſcription of any of the people, and ſuch Images, as he pleaſed without prohibition.

10.

That he allowed the Pictures of the *Virgin Mary*

Mary, of *Christ*, and his 12. *Apostles* at his last Supper in Glasse: and the *Parishioners* desired rather that in their stead a Crucifixe might be erected, but he would not condescend thereunto.

11. That he was perswaded those had not safe consciences, who would not bow with all humility, and great reverence to the *Communion-Table*, both at their entrance into the Church, and at their departure thereout.

12. That he would not Administer the holy Sacrament to those which would not come up unto the Rayles, and bow thereunto with humble adoration; whereupon most of the Parishioners for conscience sake have (not presuming to submit to this Ceremony) omitted the receiving of the said Sacrament.

13. That he did oftentimes exasperate, and foment strife and enmity betwixt neighbour and neighbour; and those who would not subscribe to his Ceremoniall Innovations, hee was their perfect enemies, untill many of them have beene compelled to leave that *Parish*, to the great detriment of their trades.

14. That he affirmed publikely in his *Pulpit*, that it was a damnable sin for any man to deprave or speake against any of those *Canons* which

Which were publiſhed by ſuperior authority.

15. That if the King ſhould demand either the lands, houſes, poſſeſſions, and whole Eſtate, nay, the very life it ſelfe of any ſubject, without any offence by him committed, unleſſe hee did voluntarily attribute, and ſurrender it unto him, that he committed a moſt abominable ſinne of damnation.

16. That he have brought many of his *Pariſhioners* into the Court, and thereby great troubles have beene incident to many, and to ſome excommunication, onely becauſe they would not ſubſcribe to theſe Ceremonies, and withall, that he have cauſed great ſedition, and diſcord in the ſaid *Pariſh*.

17. That in all theſe *Popiſh* Obſervations, and Eccleſiaſticall Ceremonies, he have beenno leſſe offenſive than *Canterbury* himſelf, in ſome reſpect, a man prompted for exalting that *Roman* Religion. And to incurre the favour of many Biſhops, he have beene extreame diligent to execute all their Canons, and Ceremonies to the full extent.

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DESCRIPTION

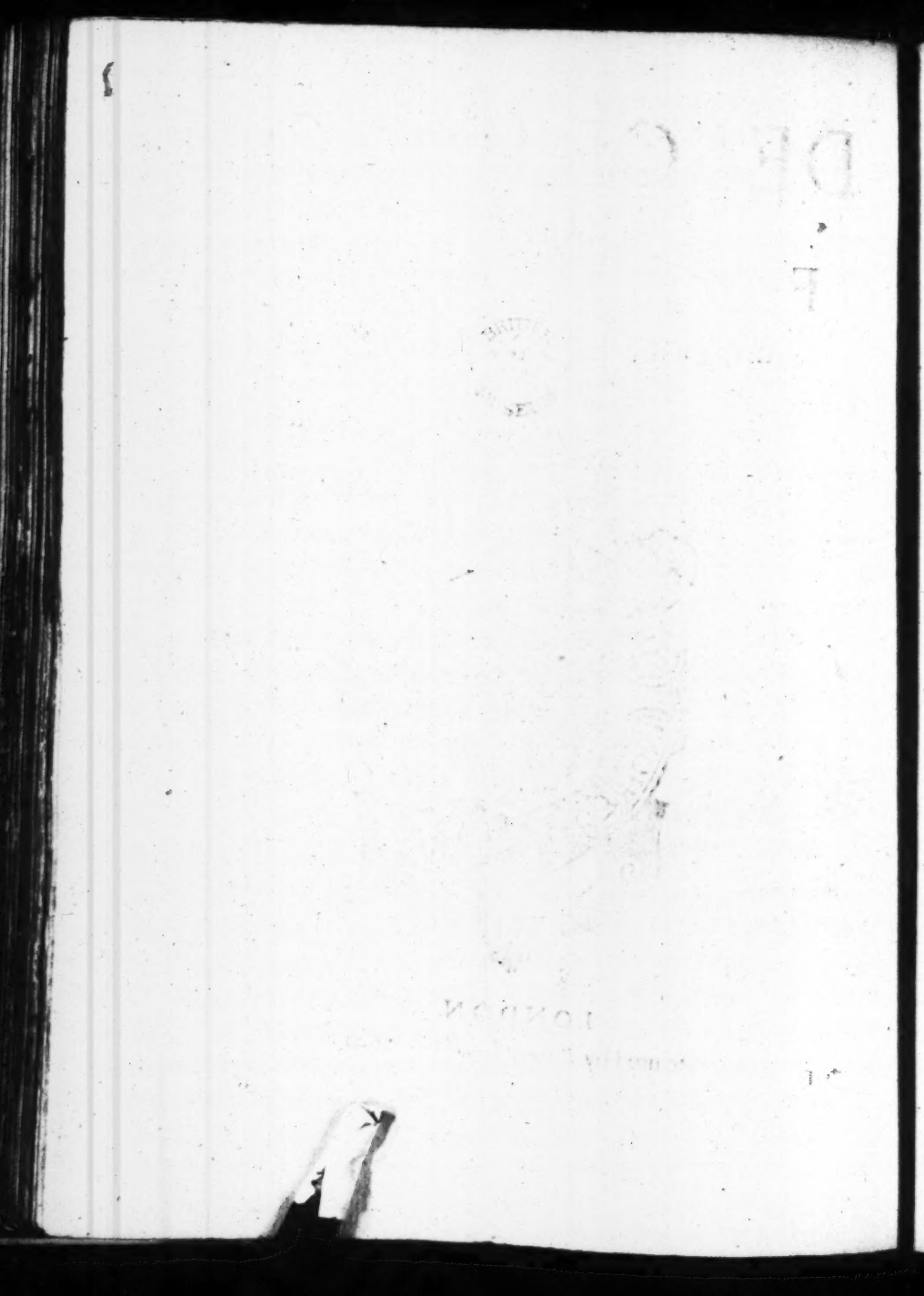
OF THE

FORME AND

Manner of publick *Thanksgiving.*



LONDON,
Printed by *Barnard Alsop*, 1641.





A DESCRIPTION OF *The Forme and Manner of publicke Thanksgiving.*

First, to shew what Thanksgiving is, And secondly the severall Branches in it.



Hanksgiving is an Acknowledging, & confessing with gladnesse of the Benefits and Deliverances of God, both towards our selves, and others, to the Praise of His Name.

The branches in it are.

1. *Remembrance of the good done.*
2. *Mention of that good.*
3. *Confessing GOD to be the Author and Giver of it.*
4. *Chearefulnesse.*

1. *Thanksgiving is an acknowledging and confessing of Benefits, and Deliverances*: Thus when *David* incited the People to a publick *Thanksgiving*, he cals upon *Israel*, and upon the house of *Aron*, and upon all that feare the Lord, to *acknowledge* and *confesse* Gods *benefits and Deliverances* wrought for them. *Psal.*118.2,3,4.*verses*, and have not we the like occasion to *confesse and acknowledge the benefits & deliverances of God towards us*, in working so great a *work* for us, who could have wrought this *peace and unity* between us and amongst us, but the Lord? *Let us look upon those distressed Churches beyond the seas, and upon what might have befallen us, had not the Lord wrought for us; and then wee cannot chuse, but must needs acknowledge & confesse, the great benefits and deliverances that God hath wrought amongst us.*

2. This *acknowledging* and confessing to God, it is with gladnesse. Thus when the Lord delivered Sion then was our mouths filled with laughter, and our tongues with singing (*saith David*) *the Lord hath done great things for us, whereof wee are glad (saith he)* Psal.126.1,2,3.*verses*, and have not we as great cause to rejoyce before the Lord, to sing, & be glad, for the great *deliverances* ℣ the Lord hath wrought for us: surely we have very stony & hard hearts, if we be not touched with joy before the Lord for the same. 3. It is for Gods *deliverances* both towards our selves, & others: *The Apostle exhorteth that thanksgiving be made for all men.* 1 *Tim.*2.1. Let us

but

but conſider Gods gratious mercies,& *deliverances towards us*,and towards our whole Land; yea & towards our *neighbor-united Nations*,we had not only Rumors of *Warres*,but ſhedding of bloud on both ſides,*warres were begun,the ſubjects of one King and people of one faith,of one Religion, we & our brethren were banded one againſt another;here was begun a ſad Tragedy, here was Iſaake at the point of death, in the worlds apprehenſion, & to be admired is the goodneſſe of the Lord,that whereas before this time,more plenty of blood might have bin ſhed in our ſtreetes, then wee have had of raine;yet the Lord hath eſtabliſhed peace. Ever bleſſed be our gratious God,that we,& they,were not the ruine and deſtruction each of other? This was the mighty hand of God,Oh let us therefore praiſe his holy Name.*

4. *Thanksgiving* ought to be to the praiſe of the name of God; therefore(*ſaith David*)*I will be glad and rejoyce in thee, I will ſing praiſe to thy name, O thou moſt high.*Pſal.9.2. The day of *Thankſgiving* is not a day of *carnall pleaſure, & fleſhly delight*,to recreate the body with the pleaſures and delights of the word,but after a ſpirituall manner to rejoyce in the Lord,& to ſing Pſalms & praiſes to his name, & to declare the wonders that he hath wrought for *us*. There are ſome(ſaith *Hierome to Nepotianus*)which contrary to the common *order,and nature of men, in their thankſgiving and faſting, will neither drink water,nor eat bread, but ſeek for more delicate ſuppings, and ſweet meats,looking to be praiſed for ſuch faſting: Fye for ſhame,doe we not bluſh,at ſuch fooliſhneſſe, are we not weary of ſuch ſuperſtition.*

But to come to the *branches* which are in *thankſgiving*. 1.Remembrance of the good done. *Remember the marvellous works which the Lord hath done, (ſaith David) his wonders and the Judgments of his mouth*

mouth. Pſal. 105. 5. The whole Pſalme is excellent concerning this particular, in the ſtory of Gods providence over his *people.* *And thus we to celebrate a thankſgiving to the Lord, wee muſt remember that good that the Lord hath done for us, we muſt ſuffer our hearts to be enlarged in the remembrance of his mercies: and this we may doe by looking upon our ſelves, as we were before Deliverance, and under the Croſſe; when we were al, ſo diſtracted & troubled, that we knew not what to doe: with troubles abroad, and troubles at home, and fallen even into the mouth of war & ruine, ready to fall before the ſword: O let our hearts be touched with the thoughts hereof, and remember that the Lord hath delivered us, and graciouſly overcome all theſe dangers for us, and now our wars are turned into peace; for which let us praiſe the Lord, and not forget ſuch great mercies.* 2. Mention of that good done, *David ſaith, My Tongue (ſayes he) ſhall talk of thy righteouſneſſe all the day long, for they are confounded, for they are brought unto ſhame, that ſeek my hurt.* Pſ. 71.24. Thus may we ſay with holy *David here,* O our Lord God, we will talk, & make mention of thy *righteouſnes,* all the day long, we will celebrate a day of *thankſgiving* to thy name, for the *mercies,* and the gracious *Deliverances* which thou haſt wrought for us, & haſt brought thoſe *wicked enemies* of thine, & ors (that ſought to devoure us) to ſhame and confuſion, therfore our lips ſhall greatly rejoyce, and ſing unto thee, & our ſoules which thou haſt redeemed ſhall praiſe thee. 3. Confeſſing God to be the Author and Giver of all our *bleſſings, deliverances, and beneſits.* For as *David ſaith,* it is in vain to riſe early and to ſit up late, and to eat the *bread of ſorrowes,* for God giveth *his beloved ſleepe.* Pſal. 127. 2. It is not all the plotting, & contriving that a ſtate can do, it is not the policy of all the wits of the whole Kingdome

dome that could have effected this gratious pacification,& wrought theſe great *bleſſings for us, and not the Lord given us reſt*; let us alſo be it not to man, for God is the Author of all our good; *therefore let us labour to be acquainted with Gods goodneſſe, & render thankes unto him, and praiſe his holy name for his mercyes towards us.* 4. The laſt branch is *Chearefulneſſe* being glad of an occaſion to praiſe him,&doing it gladly with joy, *David* could ſing, *the voyce of rejoycing and ſalvation, is in the Tabernacles of the righteous: the right hand of the Lord doth valiantly.* Pſal. 118. 15. And hath not the right hand of the Lord done valiantly for us. to reduce us ſo graciouſly,& to confound, and put to ſhame, all the *Enemyes* of our *peace*: O then let the voyce of rejoycing be in our *Churches*, for the great ſalvation that GOD hath wrought for us. This joy which is a ſweet motion of the ſoule, ariſing from the *goodneſſe, and mercy of God wrought for us*, not a worldly joy ariſing from *Nature*, but ſuch a joy as is ſpirituall, and heavenly, even ſuch a joy *as Chriſt would have to be full in his members*, Joh. 15. 11. *To ſeeke the Lord and his ſtrength, and to ſeeke after his face continually.*

Obj. It may be ſome will ſay? what needs ſuch a ſtir? Do not we know how to faſt, & how to pray, and how to give God *thanks*? Do not we know how to ſeek the Lord, without ſo much adoe?

Anſ. To whom I anſwer with *Calvins* own words, on Pſal. 105. *The ſeeking of the Lord (ſaith he) is properly the marke whereby the faithfull are diſcerned from the worldlings*: Howbeit they come farre ſhort as yet in ſeeking him as they ought to do: & therefore they have need of ſpurs continually wherewith to prick them forward, although they be running of their own accord; for they be neither gadding *perſons*, nor altogether *dullards*, nor ſuch as be faſt tyed

to

to *Earthly Dregs*, whom the *Prophet* ſtirreth up to ſeek God, but ſuch as with a forward mind went about it already: Verily *becauſe he ſeeth them letted with many hinderances, ſo as they cannot runne faſt enough*? What neceſſity then is there think you to rouze up thoſe *Muckwormes*, & *Earthly minded* men to do their duty to God, *as becommeth Chriſtians*; leſt *pleaſure, profit*, or *pride* hinder them, and *choak their devotion*, and ſo in ſtead of celebrating a day of *thankſgiving* to the Lord, *they offer the ſacrifice of fooles, and diſhonour the name of God, not regarding the ſpirituality of his worſhip*? The worſhip of God conſiſteth not in dead *Ceremonies*, but chiefly in the ſacrifice of praiſe, God requireth alſo, *that wee be chearefully thankefull to him, and doe it willingly*. Therefore *David called upon the people to make haſt to come into Gods preſence*, Pſal. 95. Which is a thing very needfull to be done in ſo great *ſlothfulneſſe*, as is bred in us by Nature, at ſuch times as we are called to give God *thankes*. Now like as the Prophet doth nip the *ſlothfulneſſe* of the *people* in old time of ſinging praiſe unto GOD: ſo let us know that we have need of the ſame ſpur at this day alſo, becauſe we be no leſſe *unthankefull* then they were: and let us ſtir up our devotion when we come into the *Congregation*, and conſider that we are in Gods *preſence*, there is nothing more to be wiſhed, then to offer in Gods *preſence* the Sacrifice that God avoucheth to be moſt acceptable unto him; God is preſent before our faces as a witneſſe; therefore let all thoſe that feare the Lord conſider with themſelves that they ſhall not loſe their labour.

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His MAIESTIES *Manifest* touching the PALATINE Cause.

And Act of *Parliament* concerning the same.

Read, voiced and past in the Parliament of SCOTLAND, the 6. day of SEPTEMBER. 1641.

And published by his Majesties speciall Command.



C R

First Printed at *Edinburgh* in *Scotland* by *Robert* and *Iames Brysons*.
And now Printed at *London* by T. FAVVCET for T. BATES, and are to be sold at his Shop in the *Old Bayly*. 1641.

His Majesties Manifest.

CHARLES *by the grace of God, King of* England, Scotland, France *and* Ireland, *Defender of the Faith, &c. To all to whom this present Manifest shall come greeting.*

TO the end that the Endeavours of our late deare Father King JAMES of blessed memory, and our proceedings since his Death in the cause of our deare and onely Sister, Brother in law, Nephewes, Electors, and Princes *Palatine* of the Rhyne may not be forgotten, or pretendedly unknowne, wherein we have studied, and laboured nothing more then the Peace of Christendome, and the avoyding the effusion of innocent blood, by seeking the restitution and reestablishment of the Electorall house of *Palatine*, in their ancient Rights, Dignities, and Possessions within the Empire, out of which they have beene by violence and force of Armes, and other undue proceedings expelled and banished, contrary to the ancient Lawes and Constitutions of the Sacred Empire Wee have thought fit for the Vindication of our owne Honour, to call to mind and to publish to the world, both a summary Relation of our Actions and endeavours past, and our present resolutions in the same cause.

IT cannot be unknowne to all the Princes and Estates of Europe and more particularly to those who have had any interest or relation to the publique affaires of *Germany*, how both Our self, and

and our Father have, during these twenty yeares past, by many and severall Embassages, Treaties, and other negotiations, to our great expence & charges, both with the late Emperor *Ferdinand*, the K. of *Spaine*, and other Princes, and Estates of the Empire, endeavoured by all friendly and treatable meanes to procure the restitution and reestablishment of Our said deare Sister, Brother in law, and Nephewes, in their antient Rights and Possessions, as the onely and possible way to settle a good and firme Peace in the Empire, and consequently with all Princes interested therein, without which it is impossible to expect or hope for a good, durable, and honest pacification of those troubles which have already almost rent and consumed, and involved all the Princes of Christendome in a most bloody and destructive Warre.

And for a cleare demonstration of Our syncere intentions, not onely our owne pious inclination, and care of the publique peace, hath induced Us to omit divers occasions whereby wee might by such power as God hath put into Our hands, have prevented the violences and oppressions used to our said Sister and Nephewes; But wee have been led on, and invited thereunto by divers promises, assurances, and reversall Letters, both from the late Emperour, and King of Spaine; and other Usurpers of the Inheritances of the Electorall House *Palatine*, that they would at last in contemplation of our Meditations, hearken and incline to a just and honest Peace by the restitution of the Estates and Dignities of our deare Sister and Nephewes, whereby we have beene drawne not onely to passe by our owne and the publique interest, and to forbeare to ingage our Armes in so just a cause, but also have procured by our Fathers and Our authority, the withdrawing, and disbanding of the Forces of Count *Mansfelt* out of the Palatinate, and advanced divers Truces and cessations of hostility or defence, onely to prepare the way of amiable Composition, according to the hopes and promises to that end given Us, and particularly have caused the Surrender and deposition of some places of strength into the hands of the late *Infanta* of *Spaine*, upon reciprocall assurance of a finall pacification or restitution.

But what effects all these Our peaceable and Christian endeavours have produced, and how all Our pious Negotiations have beene eyther delayed or deluded; thereby and by processe of time

time to roote and eſtabliſh the uſurpations of the Houſe *Palatine*, and our Patience and Piety thereby abuſed, is ſo manifeſt by the continuall oppreſſion of our ſaid deare Siſter & Nephews, that we are forced to protett that there hath beene nothing ſucceeded to our deſires or hopes, but a reſolution of deſpaire of ever obtaining by the wayes of Iuſtice, Treaty or Amity, that which hath beene ſo often promiſed to, and expected of the Lovers of Chriſtian peace.

Notwithſtanding we having lately received advice from Our deare Uncle the King of *Denmarck*, that at laſt by his mediation and procurement the preſent Emperor and Duke of *Bavaria*, have condiſcended to a treaty to be held at the Dyet at *Ratisbone*, upon the 6. day of *May* laſt paſt, for the reviewing and reſetling of the controverſies of the Houſe *Palatine*, as a preparation and inducement to a generall peace and Amniſtia through the whole Empire; And that he with ſome of the Electors of the Empire is accepted as Mediator of the ſaid cauſe, and hath deceived ſtrong and pregnant aſſurances of a better inclination and diſpoſition towards the re-eſtabliſhment of the Electorall Family in their Rights and Dignities; And to that end hath procured convenient ſafe conduct from the Emperour to our Nephew and his Brethren, freely to come in perſon, or to ſend their Deputies to that Dyet at the time and place appointed, with all other clauſes requiſite for their ſafeties, going, abiding, or comming from thence, and there to plead the Iuſtice of their owne cauſe, and that in proſecution thereof, he hath inſtructed and diſpatched his Ambaſſadours to aſſiſt either in perſon, or by the Deputies of our Nephews, at the ſaid Treaty of Pacification, and hath deſired us herein to comply with him by ſending our Ambaſſadours qualified and inſtructed to the ſame purpoſe of procuring a good, and ſetled peace within the Empire, according to the intimation of the Princes Electors ſignified to him by their Letters, thereby deſiring us to aſſiſt in the preſent Aſſembly at *Ratisbone*.

To which end our Nephew the Prince Electour *Palatine* having reſolved by our Counſell and advice to ſend his Deputies according to the invitation and hopes intimated of a good iſſue to be expected by the amiable way of treaty and compoſure.

We alſo have thought fit not to be wanting to ſo good a deſign, ſo concurrent to our own, & the deſires of ſo many Princes, and

and in ſome hope of better fruits then hitherto all our endeavors have produced; Have reſolved to make this our laſt legall by the way of treaties, and to ſend our Ambaſſadours to the Emperour, and other Princes in the ſaid Dyet aſſembled: And to that purpoſe have given him full power and inſtructions to contribute all our authority to the procurement and ſettlement of a good and bleſſed peace, by the reeſtabliſhment and reſtuittion of the poſſeſſions and dignities of our ſaid deare Sſtier, Nephewes, and Electorall Family, without which no peace can either be honeſt or ſecure. Hereby exhorting and deſiring all other Kings, Princes & States, our Friends Allyes, and Confederates, who ſhall either bepreſent at the ſaid Dyet, or ſhall have their Ambaſſadours, or Deputies there, that they will be aſſiſting to the Iuſtice of ſo good a cauſe, and ſo great a bleſſing as the reſtoring of peace to the almoſt deſolate Eſtate of *Germany*.

But becauſe we may have juſt cauſe to doubt by many experiences of our former endeavours that the iſſue and fruit of this meeting may not be anſwerable to our juſt expectation, but rather that it may produce contrary effects to the prejudice of the Iuſtiers Rights of our ſaid Nephewes and their Familie (which God forbid) we are hereby forced to proteſt againſt all Acts, Sentences, Concluſions, or determinations whatſoever, which ſhall or may be had, made, or declared either in confirmation of the oppreſſions, and all uſurpation paſt, or any additions thereunto for the future, as invalid and of no power or effect.

In which caſe (being contrary to our deſires and expectation) we alſo further proteſt and declare that we will not abandon neither our owne nor the publique intereſt, nor the Cauſe, Rights, and juſt pretenses of our deare Siſter, and Nephewes, and other Princes, and States involved within their oppreſſions: But that we will uſe and imploy all ſuch force, and power wherewith God hath inabled us both by our owne armes, and the helpe and aſſiſtance of all our allyes and friends, to vindicate our owne honour, the publique peace and redreſſe of the injuries, uſurpations, and oppreſſions of our ſaid deareſt Siſter and Nephewes, and their now illuſtrious Familie.

And hereby as we doe profeſſe to uſe all our endeavours and power to promove a happy and deſired peace, for the conſolation

of the diſtreſſed Empire; ſo we doe appeale to Almighty God, the Inſpector of the hearts of all Princes, and to the world Spectators of all our juſt actions, that we will be innocent before God and the world of all the evils that may enſue, if theſe our laſt hopes ſhall be delayed or abuſed.

At Edinburgh the 10. 20. *of Auguſt*, 1641.

THe Kings Majeſty having ſeriouſly recommended this his Maniſeſt to the conſideration of the eſtates of Parliament of this his Majeſties ancient and native Kingdome. They after mature deliberation, doe unanimouſly approve the ſame; And his Majeſties pious and juſt reſolutions therein expreſt: And with moſt hearty affections anſwerable to the neareneſſe of their intereſt in that Princely Family of the Elector *Palatine*, declare that in caſe his Majeſty doe not prevaile by this preſent treaty, they will joyne and concurre by their advice and aſſiſtance in a Parliamentary way in the proſecution of his Majeſties deſignes for his houſe and the advantage of his Royall Siſter, and Nephewes, who are deſcended of that Royall Stemme, which by the ſucceſſion of an hundred and eight Kings, hath ſwayed the Scepter over this Kingdome.

Read, voiced, and paſt in Parliament the twenty eight day of *Auguſt*, 1641.

The humble Remonſtrance of the Eſtates of Parliament to his ſacred Majeſtie concerning the Prince Electour Palatine.

MOſt gracious Soveraigne, we the Eſtates in Parliament, repreſenting the body of this your Majeſties ancient and native Kingdome, doe in all humility preſume to remonſtrate to your ſacred Majeſty, the true ſence and feeling, the whole Country have had, and doe more and more take to heart of the manifold ſufferings, your Majeſties Siſter, and her

her Princely children the Prince Electour *Palatine* and his Brethren and Sisters, have endured these many yeares by-gone in the defrauding and debarring of them from their lawfull estate, and possession, wherein your Majesties whole Dominions (but more particularly this your Majesties native Kingdome) are so farre concerned, that according to their power and abilities, they are obliged by bonds of duty, Nature, and Christianity, to use all lawfull and ordinary meanes for obtaining them to be restored to their antient Inheritance and Dignities. The many by-gone lets and continuall delayes, notwithstanding of all the faire dealing used by your Majesties late Royall Father, and your Selfe, giveth us more and apprehensive grounds of feare, that the present Treaty at *Ratisbone* shall produce no better effects then the former have done. In consideration whereof, We are forced in name of the whole Kingdome, humbly to represent how necessary and expedient it is, that your Majesty will be graciously pleased with advice and consent of Us the Estates of Parliament, to enact and ordaine, That no Leavies, either of Armies, Regiments, Companies, or Recrewes of Souldiers, be licentiat, or warranted to bee sent out of this Kingdome, till a resolute answere returne from the said Dyet at *Ratisbone* concerning the said Prince Elector, at the least while the first day of Aprill next; To the effect his Highnesse affaires and businesse may be the better furthered and advanced, during which space, all Leavies and Recrewes of Souldiers, would be discharged to be uplifted, or sent out of the Kingdome.

The 4. of September. 1641.

Read in the presence of his Majestie, and Estates of Parliament, and hereupon his Majesty with the advice of the Estates, ordaines an Act to be drawne up, which was accordingly done. Like as his Majesty doth promise, that He will give order, that no Scots Souldier shall bee Shipped or have passage at *Barwicke*, *Workington*, *White-Haven*, *Newcastle*, or any other Sea-port in *England*, during the time aforesaid.

Whereas

WHereas it hath beene humbly remonſtrated to his Majeſty by the Eſtates of Parliament; Therefore it is Statute and ordained by our Soveraigne Lord with advice of the ſaid Eſtates, that there be a reſtraint of all Leavies and recrewes of Souldiers to be ſent out of this Kingdome, till a reſolute anſwer from the Dyet at *Ratisbone*, concerning the Prince Electour at leaſt while the firſt day of *April* next. To the effect, the Prince Elector his affayres and buſineſſe may be the better furthered and advanced, during the which time our Soveraigne Lord with advice aforeſaid, diſcharges all Leavies and Recrewes of Souldiers within this Kingdome, to the effect aforeſaid: And during that time inhibits and diſcharges all Skippers, Saylours, and Maſters of Ships to tranſport any Souldiers from this Kingdome beyond Seas to any forraigne Kingdome or Countrey, under the paine of 40. pounds for each Souldier ſo tranſported *toties quoties*; And ordaines theſe preſents to be intimate to all his Majeſties Lieges by publique Proclamation at the Market Croſſe of *Edinburgh* Peere and Shore of *Leeth*, And all Sea-Ports of this Kingdome needfull, whereby none may pretend Ignorance. And for the better obſervation of the promiſes, hereby gives warrant expreſſe command to all ſearchers at Sea-ports to looke carefully and ſearch all Ships before they looſe or make ſayle and to ſtop, and impede all the ſaid Souldiers from going out of the Country under the paine of an hundreth pounds to the ſearcher in caſe of negligence in the execution of the power hereby committed to them. It is alwaies declared that ſuch Officers who have ſerved abroad, and have now beene employed for the Countrey, and ſhall have the Generall his paſſe are not comprehended in this preſent Act, but expreſſe excepted forth thereof.

Read, voiced and paſt in Parliament the ſixt of *September*, 1641.

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Septem-

Charles I
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HIS MAIESTIES PASSING THROVGH THE SCOTS ARMIE:

AS ALSO,

HIS ENTERTAINMENT BY GENERALL LESLY.

Together with the manner of the Scots marching out of New-Caſtle;

Related by the beſt Intelligence.

Printed in the yeare, 1641.

HIS MAIESTIES

Pasſing through the Scots Army.

GEnerall Laſley being aduertiſed of the time of his Majeſties comming to New-caſtle, that hee might as well appeare in his own art and luſter as in his dutie and loialty to his Soueraigne (hauing firſt made his choyce of fitt ground) hee drew out his whole forces both horſe and foot with the Artillerie and the better to expreſſe the ſouldiers ſalute and welcome of their King, hee rallied his men into two diuiſions of equall number ranging them in a great length with an equall diſtance betweene them of about eight ſcore which rendred them the more conſpicuous and with the braver aſpect to the beholders, through theſe the King was to paſſe, whither being come the Generall alighting from his horſe

(which was presently taken by two of his foot-men.) Hee prostrated himselfe and service before the King upon his knees, his Majestie a while priuately talking to him and at his rising gave him his hand to kisse, and commanded his horse to be giuen him, whereon remounted, he ridd with the King through the Armie.

In the first place stood Highlanders commonly called Redshankes, with their plaines cast ouer their shoulders hauing euery one his bowe and arrowes with a broad slycing sword by his syde, these are so good markes-men that they will kill a deere in his speed, it being the cheifest part of their liuing, selling the skinns by great quantities and feeding on the flesh, next were Musketeers interlac't with Pikes and here and there intermixt with those dangerous short gunnes inuented by that their famous engineer *Sandy Hamilton* and were for the sudden execution of horse in case they should assaile them, then againe bowes muskets and pikes for a good distance on both sides, in the mid-way the Artillery was placed by Tiers consisting of about 60. peices of Ordnance, the cannouiers standing in readines with fired linstockes in their hands, the horsmen were here placed on both sides which serued as wings or flankes for the whole Army and so forward in the same order, but disposed into so goodly a presence and posture, with such

ſuch ſutable equipage and millitarie accommodations that they appeared ready to giue or take battaile, or forth with to haue gone vpon ſome notable deſigne. And as the King paſſed along they gaue ſuch true fyre as it is beleeued ſince the inuention of gunnes neuer better was ſeene or heard, they diſcharged wondrous ſwift but with as good a method and order as your skilfulleſt Ringers obſerue with Bels, not ſuffering the noyſe of the one to drowne the other, the King receiued ſuch contentment that whereas his dinner was appointed and prouided at the Maiors of New-caſtle, hee yet went and honoured Generall Laſley with his preſence at dinner, who hath not only gained a good report with his Majeſtie to be a brave Souldier but alſo a ſingular eſteeme to be a moſt expert and able commander and generall by ſuch of our Engliſh Officers as were then with his Majeſtie.

THE

THE Manner of the Scots departure, and marching out of New-Castle.

THe *Scots* when they marched out of Newcastle their Artilletie being mounted vpon their carriages, aduanced first forth with the Cannoniers and other Officers thereto belonging and some troops of horse, then most of the Regiments of foot, after them their prouision baggage and carriage, then followed the rest of the foot, and all the rest taking their leaves in a most brotherly and freindly manner, being gone some foure miles from the Towne their generall hauing directed them to march forwards he returned to Newcastle accompanied with some few of his officers, causing the Toll Bell to bee rung vp and downe the Towne proclaming that if any of the Towne were not yet satisfied for any thing due to them from any of his Officers or soul-

diers

diers, let them bring in their Tickets and hee would pay them, which hee did accordingly to the great content of the Townes-men, and much applauſe of the Generall and his whole Armie, and after a ſolemne taking of his leave he followed the Armie going all the way along with them in the Reere as they marched and not any thing taken from any man in all their Iourney to their ſingular Commendation and gayning the good eſteeme of all that paſſed by.

FINIS.

19

A TRVE RELATION OF A SCOTCHMAN,

Who comming into the Church of St. *Olaves* in the *Old Iury* in London, at such time as the people were receiving the Communion, did much disturb them, and by force tore the Service-book in peeces, on Sunday Septemb. 5. 1641.

WITH

An admonition to all such abortives amongst us, to perswade them to waite the time of the Lords Reformation by the Parliament, and not to be so disorderly.



London printed by *Thomas Harper*. 1641.
With Licence.

A true relation of the insolence of a Scotchman offered in the Church of Saint *Olaves, in Old Iury, London, the fifth of September* 1641.

O Yee furious Zoilists, doe yee imagine that your zeale is good, or that your deeds are lawfull, that in these happy dayes of reformation, will dare of your owne accord to reforme as you list, as if you would prevent the high and honourable Court of Parliament? Will you bee the Iudge before they have censured? Nay, will you be the executioner before they have judged? Will you be so rash before they have determined? You run too fast, that makes you stumble, you fall ere you be aware, and take heed lest you bruise you sore unexpected. Had wee no hope of

reformation in things amiſſe, it were the more to be excuſed: but ſeeing reformation is even now in acting by thoſe glorious ſtarres aſſembled for that very purpoſe, you are much to be blamed to goe about it any other way. Bee perſwaded therefore, all you who preſume to be thus unruly, and trouble not the way that is in working: Is not Gods time better then yours? And is not a Parliament way beyond and before your ignorant zeale? Are you grieved? So are we. Would you be relieved? So would we. But you are not in a way to be relieved, if you will run your owne way. Petition to that honourable Aſſembly, they will judge your cauſe, whoſe whole ſtudy is to make our Churches glorious: therefore ſtay your hands, and be not ſo unruly.

The Relation of the Scotchman.

1. This Scotchman came into the Church in the *Old Iury*, whileſt the people were receiving the Sacrament: here was a great offence,

to

to trouble them at ſuch a time, when they were about ſo great a worke. Is it a ſmall matter to diſturb the people at the Sacrament? at ſuch a time the greateſt charge concerning the preparation and the celebration whereof, is to receive it with peace? And doe but conſider what a great unkindneſſe this was to diſturb them, and to make an uprore amongſt them at ſuch a time? This was as great indignity as could be offered.

2. It was on the Sabbath day, the Sermon being newly ended, which was a time in which it was fitter for him to have haſted home, that having refreſhed himſelfe with the creatures of God, and dined, hee might have pondered of what he had heard preached, and conſidered of what hee had been taught concerning his ſalvation, looking to his own particular charge and calling, preparing himſelf for the partaking of the ordinances and worſhip of God in the after-noon, that ſo he might have ſanctified the Sabbath to the Lord, and not have runne into ſuch ſtrange and diſorderly ſtratagems.

3. He was a Scotchman, an alien, wherein appeares his great ſaucineſſe, to be ſo bold, ſo audaciouſly to trouble any of our Churches, himſelfe being a ſtranger, to take upon him to regulate the affaires in our Churches, who neither was a Magiſtrate, nor a Divine; no, nor an Engliſh man, one of our owne nation, but a Scotchman and a Laick that was of Scotland, how great is this boldneſſe in him to teare and ſpoile any thing in the Church as hee did, having no right to any ſuch calling, eſpecially in theſe times in which peace is ſo happily newly eſtabliſhed between us and them, and a day of thankeſgiving for that purpoſe celebrated to the Lord.

4. Hee went unto the Deske, where the Church bookes lay, and tooke up the Service booke in his hands; which the Clarke ſeeing, endeavoured to take it from him, which before he could doe, the Scotchman tore out a great part of the leaves out of the booke: he made marſhall law with it, in which did appeare a great deale of indignity to both the Miniſter, people,

people, yea, and to the Booke it ſelfe: he offered injuſtice to the very booke, Iuſtice ſhould have permitted it to have had a triall, he might have ſtayed untill the Parliament had regulated the matter, there both he and it ſhould have had a faire triall, and juſt proceedings, and no injuſtice offered to either part. But herein appeares his unrighteous dealing to play the executioner, before a proceeding in any faire triall.

5. As he would have eſcaped forth of the Church, he was ſtayed, and after evening prayer was brought before the Lord Maior. Had he done well, hee needed not to feare: Now is the glorious hopes of our reformation, and had hee had a juſt Commiſſion granted for what he had done, from them in whoſe hands the power is to reforme, hee needed not feare; but he feared becauſe he did evill, and is like to know that the Magiſtrate beareth not the ſword in vaine.

6. Being examined by the Lord Maior, why he did ſo, he anſwered, that it troubled his con-

conſcience. But ſee his folly herein, why ſhould it trouble his conſcience, he being neither compelled to uſe it, nor to partake with thoſe that did uſe it.

7 The Lord Maior hath bound him over to anſwer it at the next Seſſions: to whom I leave him to a triall, and adviſe him to humble himſelfe, and to repent for it, and to diſſwade others from the like attempt.

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New News,

AND

Strange News from BABYLON

OR

The coppy of a letter which was sent from the Master of *Malta*, to a Gentleman and kinsman of his resident here in *ENGLAND*,

wherein is related the birth of a very strange Prophet, with his manner of living, actions, and great wonders performed by him:

Also his departure from thence, threatning with terrour and feare the Countries Desolation.

Printed, for *John Thomas* 1641.

V

News from Babylon, *of the birth of a ſtrange Prophet.*

LEtters were ſent from the Maſter of *Malta* to a kinſman of his here in this Kingdome, wherein were very many ſtrange things ſpecified, which are theſe which follow.

There was from a naturall woman borne a man child, of very ſtrange and unheardof feature; his eies ſparkled like Gold, hee was borne with teeth, which reſembled cats teeth, he had alſo nailes on his fingers and toes, but not like a man, but like a beaſt, he ſpake to them ſo ſoone as hee was borne, and reproved them for any thing which was done againſt his will, taking great ſtate upon him, and he calleth himſelfe the great Prophet, he much delighteth in, and loveth Images, and Pictures, and verie devoutly will pray, ſeven or eight times each day, he loveth to walke ſolitarily in the fields, and he eateth verie little, and that which he doth eate is verie corſe.

One day as hee was walking the fields, attended on by thoſe which uſe to wait on him, which are a douzen or fourteen uglie, and ilſhapen fellows

lows, none know from whence they came, or whither they will goe, he met with three or four which were in the ſhape of men, which when they came neere him they kneeled and delivered letters unto him, which when hee had read hee tore the letters, and the bearers thereof vaniſhed away, and were no more ſeene. Another time he was walking into the Temple, into which he was conveyed with ſuch a ſweete harmonie of muſique that hath not beene heard on the earth before, and at his comming out thereof there was ſuch a clangor of Drums, Gunns, and Trumpets in the aire, which made the whole Countrey amazed, for it was ſeene all over the Countrey, of which he began to propheſie, that at his death there ſhould bee warrs, and rumours of warrs, in ſo much that all the weſterne countreys ſhall be laid deſolate, but this Countrey ſhall flouriſh like the bay tree even in the middeſt of the winter of misfortunes. He will not abide to heare of the Scriptures, for he ſaith that there was no ſuch thing as is there ſpecified, but they are all moſt ſtrange lies, and not to be believed by man.

Sometimes he will be gon for the ſpace of a weeke or a fortnight together, but whither no man knows, but his men or Devills, or whatſoever they are which wait upon him, are always with him.

Now many poore ſilly people doe believe this man to be the ſaviour which was promiſed, and now is come, but I believe and faithfully perſwade my ſelfe that they do deceive themſelves

ſelves, and come ſhort of the truth; theſe things if they be true are ſtrange, very ſtrange, yet they are but as a foile to perfection, they are nothing in reſpect of the Miracles which were done by our Saviour, whoſe fame doth as far out-run the fame of this new borne Prophet, as the light of the Sun doth the light of the ſmalleſt Star.

It is my cenſure, and the cenſure of many more which have heard of this buſineſſe, that this is rather Antichriſt, then any true prophet, for it is written, Antichriſt ſhall come, and in an other place, beware of falſe Prophets, for they ſhall come and ſtrive to perſwade you from the right way, and lead you to perdition; I cannot chuſe but thinke and admire to ſee how each tittle of his ſayings will come to paſſe, nay day by day they are more and more manifeſted.

But here now is hapned a very ſtrange accident, he was gon for the ſpace of a month together as his cuſtome was, in which time there was nothing but lightning, and thunder, and horrible tempeſts, in ſo much that each man expected no otherwiſe but that the laſt day had beene come, for night and day there was no reſting, every one expecting his houſe to be blowne downe about his eares, great harme was done by the tempeſtuous winds. There was a poore man had beene abroad amongſt the woods to gather ſticks, which poore man was taken up by a whirlwind and was no more ſeene or heard of again; An other thing alſo which is much to be admired at, which would make men beware how they tempt the angry

gry Heavens, for feare that they ſuffer the like puniſhment.

In all this hurlie burlie, when the contentious Heavens were jarring, ther ewas a boy which laughed exceſſively, and very merry hee was, ſaying that none but fooles would bee afraid of lightning and thunder, for it was impoſsible that it ſhould hurt them; wherefore becauſe he would ſhew himſelfe foole-hardie, he run about in the raine, as if he would provoke Heaven to doe its worſt, nay this was not folly enough for him to act, he began now to bee wickedly impudent, for (ſaid hee) if any one will give mee any thing, ile goe and ſhew my breech to the thunder, an other unhappy bird although not altogether ſo unluckie, told him that if hee would doe it he would give him all his points, and forgive him the two farthings which he owed unto him, wilt thou (ſaid he) and preſently hee went forth into the greene and there hee did it, but marke, ſorrow, and tremble reader, the Lord wil ſhew him ſelfe to be a great God, there came a thunderbolt and ſtrooke his breech from his body, his body was no more ſeene, but his breech lay there as a ſigne for what he was puniſhed. All you young youths to whom this preſent diſcourſe ſhall come, learne to refrain ſuch foole-hardie attempts, for by this you may ſee, that the Lord will not be dallied withall, read therefore, and conſider, and the Lord guide you and keepe you; I have for a while derogated from my Story.

At

At the moneths end this prophet and his uglie rouges were ſeene again, and for becauſe there was ſuch a great deal of harm done in the land by reaſon of the thunder, as rooting up trees, blowing downe houſes, murthers and ſuch like, they began to examine him where he had beene, hee anſwered them very ſcornfully, that he was not come into the World to be examined but to examine, not to be ruled but to rule over others, with theſe and ſuch like peremptorie words hee anſwered them, till at laſt he had incenſed them ſo far that they told him flat and plaine they muſt and would examine him, and if hee denyed to anſwer to ſuch interrogatories which they would propoſe, there was no abiding for him, neither ſhould he ſtay there, why (ſaid hee) you ſhall bee beholding to mee to ſtay, or elſe I will not ſtay and with that hee vaunted ted himſelfe and flew away from them through the aire, and his men with him, but ever ſince, the Countrey hath beene affrighted with thunder and tempeſts, and earth-quakes, that the like was never knowne there bafore, In ſo much that they feare the whole Countries deſolation, and they now pray with our liturgie, *from lightning and tempeſt, and from ſuddain death,*

Good Lord deliver us.

FINIS.

21

ARTICLES

To be enquired of

Within the DIOCESE *of*
LINCOLN,

In the generall and trienniall Visitation of
the right Reverend Father in God,

JOHN,

By Gods providence, Lord Bishop of LINCOLN,
to be held in the yeer of our
Lord God 1641.



LONDON
Printed by M. F. 1641.



Concerning the Church, the Vtenſils and Ornaments thereof.

1. IN *primis*, whether have you in your ſeverall Churches and Chappels, the whole Bible of the largeſt volume, and the book of common Pra, er, both fairly and ſubſtantially bound, the book of Homilies, a Font of ſtone ſet up in the ancient uſuall place, a convenient and decent Communion-table, with a carpet of ſilk, or ſome other decent ſtuffe, continually laid u; on the ſame at time of Divine ſervice, and a fair linen cloth thereon at the time of the receiving of the holy Communion? And whether is the ſame Table placed in ſuch convenient ſort within the Chancell or Church, as that the Miniſter may be beſt heard in his prayer and adminiſtration, and that the greateſt number may communicate? Doth your ſaid Communion ta: le ſtand in the ancient place where it ought to dó, or where it hath done for the greateſt part of theſe ſixty ye. rs laſt paſt, or hath it been removed to the Eaſt end, and placed Altar-wiſe, and by whom, and whoſe authority hath it been ſo placed? And whether are the ten Commandments ſet upon the Eaſt end of your Church or Chappel where the people may beſt ſee and read them, and other ſentences of holy Script: e written on the walls likewiſe for that purpoſe?

2 *Item*, wh: ther have you afternoon Sermons in your ſeverall Pariſh: s turned into Catechizing, and an expoſition of the ſame Catechiſme and the heads thereof, and according to the form preſcribed in the Book of Common Prayer. and otherwiſe, and whether doth every Vicar, Parſon, and Curate read Divine ſervice according to the Liturgie printed by Authority?

3 *Item*, whether have you in your ſaid Church or Chappel, a convenient ſeat for your Miniſter to read Service in, together with a comely Pulpit ſet up in a convenient place, with a decent cloth or cuſhion for the ſame, a comely large ſurplice, a fair Communion-cup, with a cover of ſilver, a flagon of ſilver, tin, or pewter, to put the wine in, whereby it may be ſet upon the Communion-table, at the time of the bleſſing thereof, with all other things and ornaments neceſſary for the celebration of Divine Service, and adminiſtration of the Sacraments? And whether have you a ſtrong cheſt for alms for the poor, with three locks and keyes, and another cheſt for keeping the books and ornaments of the Church, and the Regiſter-book? And whether have you a Regiſter-book in parchment for Chriſtnings, Weddings, and Burials, according to the former cuſtome and practiſe?

4 Is your Church or Chappell decently paved, and is your Church-yard well and orderly kept without abuſe? Are the bones of the dead decently interred, or laid up in ſome fit place, as beſeemeth Chriſtians? And is the whole conſecrated ground kept free from ſwine and all other naſtineſſe, as becometh the place ſo dedicated for praying, preaching, and the ſervice of God?

Concerning the Clergie.

WHether doth your Parſon, Vicar, or Curate diſtinctly and reverently ſay Divine Service upon Sundayes and Holidayes, and other dayes appointed to be obſerved by the book of Common Prayer, as Wedneſdayes, and Fridayes, and the Eves of every Sunday and Holiday, at fit and uſuall times? And doth he duly obſerve the Orders, Rites, and Ceremonies preſcribed in the ſaid Book of Common Prayer, as well in reading publike Prayers and the Letany, as alſo in adminiſtring the Sacraments, ſolemnization of Matrimonie, viſiting the Sick, burying the Dead, churching of Women, and all other Rites and Offices of the Church, in ſuch manner and form as in the ſaid Book of Common Prayer he is enjoyned, without any omiſſion or addition?

2. Doth

2 Doth your Minister bid Holydayes and Fasting-Dayes, as by the book of Common Prayer is appointed? And doth he give warning before-hand to the Parishioners for the receiving of the holy Communion? and whether doth he administer the holy Communion reverently as becometh so high a mysterie, and so often, and at such times, as that every Parishioner may receive the same at the least thrice in every yeer, whereof once at Easter, as by the Book of Common Prayer is appointed? And doth your Minister use the words of Institution according to the Book? And doth he deliver the Bread and Wine to every Communicant severally, and kneeling? Whether hath he admitted to the holy Communion any declared notorious offender, or put any from the Communion, who are not publikely known to be infamous for some notorious crime? Doth he use the signe of the Crosse in Baptisme?

3 Whether hath your Minister married any without a Ring, or without Banes published three severall Sundayes or Holydayes, in time of Divine Service, in the severall Churches or Chappels of their severall abode, according to the Book of Common Prayer?

4 Doth he refuse to bury any which ought to be interred in Christian buriall, or defer the same longer then he should? or bury any in Christian buriall, which by the Constitutions of the Church of *England*, or Laws of the Land, ought not to be so interred?

5 Do you know of any Parson, Vicar, or Curate, that hath introduced any offensive Rites or Ceremonies into the Church, not established by the Laws of the Land; as namely, that make three Courtesies towards the Communion-Table, that call the said Table an Altar, that enjoyn the people at their coming into the Church to bow towards the East, or towards the Communion-Table, that call upon them to stand up at the *Te Deum*, *Benedictus*, *Magnificat*, the *Gloria Patri*, or at other times then at the Creed and the Gospel, that refuse to give the Communion to any that will not come up and receive it at the Rails, that never pray before their Sermons, but bid the

people pray, or uſe any other new and voluntary Rite or Ceremonie not warranted by Law? You are to preſent them by vertue of your offices and places.

6 Is your Miniſter a Preacher allowed? If yea, then by whom? If not, whether doth he procure ſome who are lawfully licenced, to preach monethly among you at leaſt? and what doth he allow unto him?

7 Doth your Miniſter (being licenſed) preach uſually, either in his own Cure, or in ſome other Church or Chappell neer adjoyning where no Preacher is? and how often hath he been negligent in that behalf?

8 Is your Miniſter continually reſident upon his Benefice? or how long time hath he been abſent? and in caſe he be licenced to be abſent, whether doth he cauſe his Cure to be ſufficiently ſupplied with a preaching Miniſter? Or in caſe he hath another Benefice, whether doth he ſupply his abſence by a Curate ſufficiently licenſed to preach in that Cure where he himſelf is not reſident? Or otherwiſe in caſe the ſmalneſſe of the living cannot finde a preaching Miniſter, doth he preach at both his Benefices uſually? And if he be moſt-while abſent, what order doth he take for hoſpitality or relief of the poor? declare it particularly. And whether doth he give the fourtieth part of the profits of his Benefice to the poor, during his abſence? or what proviſion doth he make otherwiſe for them?

9 Doth your Miniſter or Curate ſerve any more Cures then one? If yea, then what other Cure doth he ſerve, and how far are they diſtant?

10 Doth your Miniſter or Curate every Sunday and Holiday, before Evening prayer, for half an hour or more, examine and inſtruct the youth and ignorant perſons of his Pariſh, in the ten Commandments, Articles of the Belief, and in the Lords Prayer, and the Sacraments, according as it is preſcribed in the Catechiſme ſet forth in the book of Common prayer? And doth he expound and ſhew forth the meaning and ſenſe of the ſaid Catechiſme? And if he do not, where is the fault, either in the parents and maſters of the children, or in the Curate neglecting

cting his dutie? And is he carefull to tender all ſuch youth of his Pariſh as have been well inſtructed in their Catechiſme, to be Confirmed by the Biſhop in his Viſitation, or at any other convenient time, as is appointed by the book aforeſaid? And you are to warn the Miniſters to prepare them againſt this preſent Viſitation.

11 Doth your Miniſter endeavour and labour diligently to reclaim the Popiſh Recuſants in his pariſh from their errours (if there be any ſuch abiding in your pariſh?) Or whether is your Parſon, Vicar, or Curate, over-converſant with, or a favourer of Recuſants, whereby he is ſuſpected not to be ſincere in Religion?

12 Hath your Miniſter taken upon him to appoint any publike or private faſts, propheſies, or exerciſes, not approved by Law, or publike Authority? or hath he uſed to meet in any private houſe or place with any perſon or perſons, there to conſult how to impeach or deprave the book of Common prayer, or the doctrine or diſcipline of the Church of *England*? If yea, then you ſhall preſent them all.

13 Is your Miniſter noted or defamed to have obtained his Benefice or his Orders by ſimony, or any other way defamed to be a ſimoniacall perſon, or any way noted to be a ſchiſmatick, or ſchiſmatically affected, or reputed to be an incontinent perſon? Or doth he table or lodge any ſuch in his houſe? Or is he a frequenter of taverns, innes or ale-houſes, or any place ſuſpected for ill rule? Or is he a common drunkard, a common gameſter or player at dice, a ſwearer, or one that applieth not himſelf to his ſtudy, or is otherwiſe offenſive and ſcandalous to his function and miniſtery? eſpecially is he one that uſeth uncharitably to curſe, ſcandal and revile his own pariſhioners, in his heats and choler? If yea, then preſent it.

14 Do you know any Miniſter that doth perform, or any other perſon that doth hear Divine ſervice otherwiſe performed then as it is now appointed by the Acts of Parliament of this Realm? And do you know of any that hath or doth diſturb that wholſom Order ſo appointed by the Law to be obſerved in Divine ſervice? If you do, you muſt preſent their names.

15 Do

15 Do you know of any perſons that deny Archbiſhops, Biſhops, Prieſts, and Deacons, conſecrated according to the Order preſcribed by the Statute, to be rightly, orderly and lawfully conſecrated and ordered? If you do, you are to preſent their names.

16 When any perſon hath been dangerouſly ſick in your Pariſh, hath your Miniſter neglected to viſit him? and when any have been parting out of this life, hath he omitted to do his laſt dutie in that behalf, being ſent for and deſired?

17 Doth your Miniſter, Curate, or Lecturer, in his or their ſermons deliver ſuch doctrine as tends to obedience, and the edifying of their auditorie in faith, religion, and good life, without intermedling with particular matters of State, not fit to be handled in the Pulpit, but to be diſcuſſed by the wiſdome of His Majeſtie and his Councel? And if you finde any faultie herein, you ſhall preſent them. Or doth he ſpend moſt of the hour in points of controverſie, and new ſtart-up queſtions of Arminianiſme, debarred by the Kings authority from the Pulpit?

18 Whether doth your Miniſter misbehave himſelf in preaching or praying, ſo that the congregation are offended thereat? And whether doth he teach publickly oppoſite doctrine againſt the Articles and Homilies preſcribed by Law in the Church of *England*? Doth he preach and maintain, or palliate with diſtinctions and limitations, any points of Poperie? Declare the points as neer as you can. Or doth he make any perſonall invectives in the Pulpit, to the offence of particular men, and the ſcandall of the Pariſh?

19 Whether hath the form of Commination againſt impenitent ſinners, been read in your Church to the people, according to the book of Common Prayer?

Concerning Schoolmaſters.

1 DOth any in your Pariſh openly or privately take upon him to teach School without licence of the Ordinary? And is he conformable to the religion now eſtabliſhed? And doth he bring his ſcholars to the Church to hear Divine ſervice

and

and ſermons? And doth he inſtruct his ſcholars in the grounds of the religion now eſtabliſhed in this Church of *England*? and is he carefull and diligent to benefit his ſcholars in learning?

2 Doth your ſchoolmaſter teach and inſtruct his youth in the Catechiſme or grounds of Religion? and doth he inſtruct them in any other Grammar, Accidence, or any other Catechiſme then is allowed by publick Authority? and what Grammar, Accidence, or Catechiſme is it that he ſo teacheth?

Pariſh-Clerks and Sextons.

HAve you a fit Pariſh-Clerk, aged twenty yeers at the leaſt, of honeſt converſation, able to read and write? Whether are his and the Sextons wages paid without fraud, according to the ancient cuſtome of your Pariſh? if not, then by whom are they ſo defrauded or denied?

2 Doth your Clerk or Sexton keep the Church clean, the doors locked at fit times? Is any thing loſt or ſpoiled in the Church through his default? Are the Communion-table, Font, Books, and other Ornaments of the Church kept fair and clean? Doth he ſuffer any unſeaſonable ringing, or any prophane exerciſe in your Church? or doth he (when any is weak and aſſured to him to be paſſing out of this life) neglect to toll bell, to give notice thereof to all devout Chriſtians.

Concerning the Pariſhioners.

WHether do any of your Pariſhioners, being ſixteen yeers of age or upwards, or others lodging or commonly reſorting to any houſe within your Pariſh, wilfully abſent themſelves from your Pariſh-Church, upon Sundayes and Holy-dayes, at Morning and Evening prayers; or who come late to Church, and depart from Church before Service be done upon the ſaid dayes; or who do not reverently behave themſelves during the time of Divine Service, devoutly kneeling when the generall Confeſſion of ſins, the Letanie, the ten Commandments, and all Prayers and Collects are

 read?

read? Whether do any of your Parish, being of sixteen yeers of age or upwards, not receive the holy Communion in your Church thrice every yeer, whereof once at Easter? and whether do not they devoutly kneel at the receiving thereof, as by Law they are bound?

2 Whether do any of your Parishioners, being admonished thereof, not send their Children, Servants, and Apprentises to the Minister, to be Catechised upon such Sundayes and Holydayes as are appointed? or whether do any of them refuse to come, or if they come, refuse to learn those instructions set forth in the Book of Common Prayer, together with the sense and meaning of the same, as they are expounded by the Minister?

3 Whether do any of your Parish entertain within their house any sojourner, common guests, or other persons, who refuse to frequent Divine Service, or receive the holy Communion, as aforesaid? Present their names, their qualities and conditions.

4 What recusant Papists are there in your Parish? Present their names, qualities, or conditions. Whether keep they any Schoolmaster in their house which cometh not to Church to hear Divine Service and receive the Communion? what is his name, and how long hath he taught there, or elsewhere?

5 Whether do any of the said Popish Recusants, or other Schismaticks, labour to seduce and withdraw others from the Religion now established; or instruct their families or children in Popish Religion; or refuse to entertain any, especially in place of greatest service or trust, but such as concurre with them in their opinions?

6 How long have the said Popish Recusants abstained from Divine Service, or from the Communion, as aforesaid?

7 Is there any in your Parish that retain, sell, utter, or disperse any Popish books or writings, or other books, libraries, or writings of any Sectaries, touching the religion, state, or government Ecclesiasticall of this kingdom of *England*, or keep any monuments of superstition uncancelled or undefaced?

8 Whether have you any in your Parish, which heretofore

fore being Popiſh Recuſants, or Sectaries, have ſince reformed themſelves, and come to Church to hear Divine Service, and receive the Sacraments? If yea, then who are they? and how long ſince have they ſo reformed themſelves? and whether remain they ſtill and abide in that conformity?

9 Is there any in your Pariſh that refuſe to have their children baptized, or themſelues to receive the Communion, at the hands of your Miniſter, taking exception againſt him? and what cauſes or exceptions do they alledge? Or have any married wives refuſed to come to Church according to the book of Common Prayer, to give God thanks after their child-birth for their ſafe deliverance? And whether do any of or in your Pariſh refuſe to have their children baptized in your Pariſh-Church according to the form preſcribed in the book of Common prayer?

10 Are all the ſteps raiſed up in the Chancell towards the Altar (as they call it) within theſe fifteen yeers laſt paſt levelled? or whoſe fault is it they are not ſo? Are all Crucifixes and ſcandalous Pictures of any the Perſons of the Trinity aboliſhed in your Churches? Are the Images of the Virgin *Marie* introduced within theſe twenty yeers likewiſe aboliſhed or not? You are herein to declare the truth.

11 Whether do any not being in Orders execute any prieſtly or miniſteriall office in your Church, Chappell, or Church-yard? and what be their names? and what Licences have they ſo to do, and from whom?

12 Hath any perſon in your Pariſh quarrelled, or ſtricken, or uſed any violence to your Miniſter, or ſtricken, or quarrelled with any other perſon within your Church or Church-yard, or demeaned himſelf diſorderly in the Church, by filthy or profane talk, or any other baſe or immodeſt behaviour, or diſturbed the Miniſter in time of Divine Service or Sermon, or libelled, or ſpoken ſlanderous words againſt your Miniſter, to the ſcandall of his vocation, or defamed any of his neighbours, touching any crime of Eccleſiaſticall cogniſance?

13 Whether doth any perſon in your Pariſh exerciſe any trade or labour, buy or ſell, or keep open ſhops or ware-houſes

upon any Sunday or Holiday, by themſelves, their ſervants or apprentiſes, or have otherwiſe profaned the ſaid dayes, contrary to the Orders of the Church of *England*? And whether be there any Inne-keepers, Alehouſe-keepers, Victuallers or other perſons, that permit any perſons in their houſes to eat, drink, or play during the time of Divine Service or Sermon, in the forenoon or afternoon upon thoſe dayes?

14 Whether is the fifth day of November kept holy, and thanksgiving made to God for his Majeſties and this States happy deliverance, according to the Ordinance in that behalf?

15 Whether do any of your Pariſh (otherwiſe then fathers and mothers in their own families) hold or frequent any conventicles or private congregations, or make or maintain any Conſtitutions, agreed upon in any ſuch Aſſemblies? Or be there any that do write, or publikely or privately ſpeak againſt the Book of Common Prayer, or any thing therein contained, or againſt any of the Articles of Religion agreed upon *Anno* 1562. or againſt the Kings Supremacie in cauſes Eccleſiaſticall, or againſt the oath of Supremacie, or of Allegeance, as pretending the ſame to be unlawfull and not warrantable by the word of God; or againſt any of the Rites or Ceremonies of the Church of *England* now eſtabliſhed; or againſt the government of the Church of *England* under the Kings moſt Excellent Majeſtie, by Biſhops, affirming that the ſame is repugnant to the word of God, and that the ſaid Eccleſiaſticall Officers are not lawfully ordained? Or whether be there any Authours, Maintainers, or Favourers of Hereſie or Schiſme, or that be ſuſpected to be Anabaptiſts, Libertines, Browniſts, of the Family of Love, or of any other Hereſie or Schiſme: Preſent their names.

16 Whether do any withhold the ſtock of the church, or any goods or things given to good and charitable uſes?

17 Whether are your Hoſpitalls, Almes-houſes, and other ſuch houſes and Corporations, founded to good and charitable uſes, and the lands, poſſeſſions and goods of the ſame, ordered and diſpoſed of as they ſhould be? And do the Maſters, Governours, Fellows, and others of the ſaid houſes and Corporations,

rations, behave and demean themſelves according to the godly ordinances and ſtatutes of their ſeverall foundations?

18 Whether have any Inne-Keepers, Ale-wives, Victuallers, or Tiplers, received, harboured, or ſuffered any perſon to eat, drink, ſtay, or play in their houſes in time of Common prayer or Sermon, on Sundayes or Holidayes? And what perſons were ſo received, harboured, or ſuffered? And have they ſold forth any drink or victualls at the like time? And have any of your pariſh loytered or been gaming abroad at the ſame time?

19 Whether have any laboured, wrought, or gone to cart on the Sunday or Holiday? And have any artificers, ſhoe-makers, chandlers, mercers, butchers, and the like, ſet open their ſhop-windows or doors, or uſed their trade or any manuall occupation upon any of thoſe dayes, or ſold any wares or goods belonging to their trade, in the time of prayer, ſermon, or homilie, upon any Sunday or Holiday? and who were the ſame that did ſo?

Phyſicians, Chirurgians, and Midwives.

HOw many Phyſicians, Chirurgians, and Midwives have you in your pariſh? How long have they uſed their ſeverall ſciences or offices, and by what authoritie? and how have they demeaned themſelves therein? and of what skill are they accounted to be in their profeſſion?

Touching the Churchwardens and Sidemen.

WHether you, and the Churchwardens, Queſtmen, or Sidemen, from time to time, do and have done your diligence, in not ſuffering any idle perſon to abide either in the churchyard or churchporch in ſervice or ſermon-time, but cauſing them either to come into the church to hear diuine ſervice, or to depart, and not diſturb ſuch as be hearers there. And whether they have, and you do diligently ſee the pariſhioners duly reſort to the church every Sunday and Holiday, and

there remain during Divine Service and Sermon. And whether you, or your predeceſſours, Churchwardens there, ſuffer any playes, feaſts, drinkings, or any other profane uſages, to be kept in your Church, Chappell, or Churchyards; or have ſuffered to your and their uttermoſt power and endeavour, any perſon or perſons to be tipling or drinking in any Inne or victualling-houſe in your pariſh, during the time of Divine Service or Sermon on Sundayes and Holidayes.

2 Whether doth any man trouble or moleſt you for doing your duties? or are any of the Eccleſiaſticall Judges or their Surrogates over-eaſie to receive frivolous complaints againſt you for doing your duties, and to hold you in long and tedious ſuits concerning the ſame? If ſo, you muſt preſent, and by what Judge, Surrogate, Proctour, or Apparitour you have been troubled.

3 Whether is there any Legacie withholden, given to the Church or poor people, or to the mending of high wayes, or otherwiſe by the Teſtatours? In whoſe hands is it, by whom was it given, and by whom is it withholden?

Concerning Eccleſiaſticall Magiſtrates and Officers.

WHether do you know or have heard of any payment, compoſition or agreement, to or with any Eccleſiaſticall Magiſtrate, Judge or Officer for winking at or ſparing to puniſh any perſon for any offence of Eccleſiaſticall cogniſance, or for ſuppreſſing or concealing of any excommunication or any other Eccleſiaſticall cenſure of or againſt any Recuſant, or any other offender in the caſes aforeſaid? What ſum of money or other conſideration hath been received or promiſed, by or to any of them, in that reſpect, by whom, and with whom?

2 Hath any perſon within your pariſh paid or promiſed any ſumme of money or other reward, either of late or heretofore, for commutation of penance, for any crime of Eccleſiaſticall cogniſance? If ſo, then with whom, when, and for what

ſumme of money? and how hath the ſame been imployed? You are to preſent theſe particularly.

3 Are your Eccleſiaſticall Judges and their Subſtitutes Batchelours of the Laws, or Maſters of Arts at the leaſt, learned and practiſed in the civile and Eccleſiaſticall Laws, men of good life and fame, zealouſly affected in religion, and juſt, upright and diligent in executing their offices? Have they heard any matter of office privately in their chambers, without their ſworn regiſters or their deputies preſence?

4 Do you know or have you heard, that any Eccleſiaſticall Judge, officer, or miniſter hath received or taken any extraordinarie fees, or other rewards or promiſes, by any wayes or means, directly or indirectly, of any perſon or perſons whatſoever, either for the granting of the adminiſtration of the goods and chattels of thoſe that have died inteſtate, to one before another; or for allotting of larger portions of the goods and chattels of thoſe that have died inteſtate, to one more then to another; or for allowing larger and unreaſonable accounts, made by Executours or Adminiſtratours; or for giving them *Quietus eſt*, or diſcharges, without inventorie or account, to defraud Creditours, Legataries, or thoſe who are to have portions? And what ſummes of money do you know, or have you heard, that any Eccleſiaſticall Judge or Officer hath taken out of the eſtate of any, dying inteſtate, upon pretence to beſtow the ſame in pious uſes either of late or heretofore? and how have the ſame been beſtowed?

5 Hath any Eccleſiaſticall Magiſtrate, Judge, Officer, or any other exerciſing Eccleſiaſticall juriſdiction within this Dioceſe, or any Advocate, Regiſter, Proctour, Clerks, Apparitours, or other miniſters belonging to the ſame Eccleſiaſticall Courts, exacted or taken by any wayes or means, directly or indirectly, extraordinary or greater fees then are due and accuſtomed? And whether is there a Table for the rates of all fees ſet up in their ſeveral Courts and Offices? And whether have they ſent or ſuffered any Proceſſe to go out of the Eccleſiaſticall Courts, otherwiſe then by law they ought? Or have they taken upon them the offices of Informers or Promotours to the ſaid Courts,

Courts, or any other way abuſed themſelves in their places? You are by your office to preſent the ſame.

6 Whether hath any Eccleſiaſticall Judge or his Surrogates, without the allowance of the Biſhop, lately taken upon them to ſet up any new conſiſtories or courts, and to keep courts of concurrencie in Peculiars, and other and more places then heretofore hath been accuſtomed; and to call the people to thoſe concurrent courts unduly without preſentments, or other juſt cauſe, but onely to trouble the countrey, and to get unjuſt fees to their own purſes? And have they in thoſe new concurrent courts cited the people into Peculiars, and out of the juriſdiction, and for matters whereof they were diſmiſſed by their ordinary Judge before, ſo that they have been troubled in ſeverall places for one and the ſame thing contrary to the Law? And whether are the ſame late-erected conſiſtories to the grievance of the people, and by whom have the ſaid new courts been lately ſet up, and by what authority, and where, and in what places? Declare the ſame particularly.

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Die Mercurii, 9. Sept. 1641.

UPon ſignification this day unto the Houſe, by the Lord Biſhop of *Lincoln*, that his Lordſhip was determined between this and the next meeting of Parliament to viſit his Dioceſe in his own perſon,

It is ordered by the Lords in Parliament, That the ſaid Lord Biſhop of *Lincoln* ſhall in his ſaid Viſitation take order to put in practiſe two ſeverall Orders of this Houſe, the one dated the 16. of *January* 1640, and the other dated the firſt of *March* laſt paſt, and hereunto annexed.

Die Sabbati, 16. Januarii, 1640.

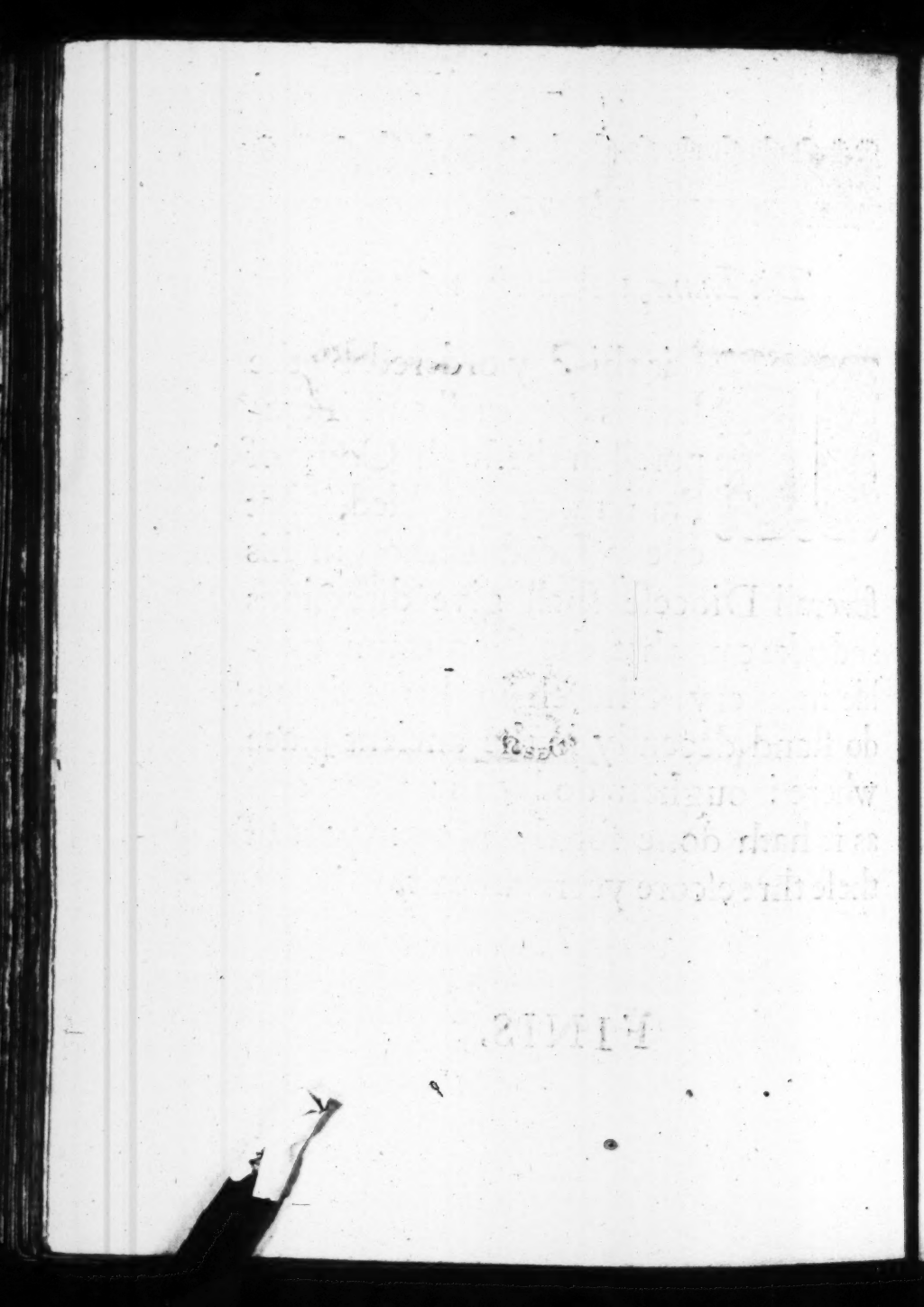
IT is this day ordered by the Lords Spirituall and Temporall in the high Court of Parliament aſſembled, That the Divine Service be performed as it is appointed by the Acts of Parliament of this Realm; And that all ſuch as ſhall diſturb that wholeſome Order, ſhall be ſeverely puniſhed according to the Law: And the Parſons, Vicars, and Curates in the ſeverall Pariſhes ſhall forbear to introduce any Rites or Ceremonies that may give offenſe, otherwiſe then thoſe which are eſtabliſhed by the Laws of the Land.

Die

Die Lunæ, 1. Martii, 1640.

IT is this day ordered by the Lords Spirituall and Temporall in the high Court of Parliament aſſembled, That every Lord Biſhop in his ſeverall Dioceſe ſhall give directions and take care that the Communion-table in every Church in his Dioceſe do ſtand decently in the ancient place where it ought to do by the Law, and as it hath done for the greater part of theſe three eſcore yeers laſt paſt.

FINIS.



23

THE TRVE

COPPY

OF A

LETTER

SENT BY

Mr SPEAKER

To the Sheriffes of severall Counties.

NAMELY:

Worcester, Cambridge, Huntington, Leceſter, North-hampton, Warwick, AND Rutland.

Which have not as yet paid in the Poll-Money.

With the Copy of an Order ſent from the LORDS and COMMONS now aſſembled in PARLIAMENT to theſe ſeverall Counties before-named, for the ſpeedy tranſportation of that Money to York for disbanding of his Majeſties Army.

And they that are found faulty, ſhall incurre both the ill-opinion and ſevere puniſhment of both Houſes of Parliament.

Auguſt 24. 1641.

[◆◆◆◆◆◆◆◆◆◆]

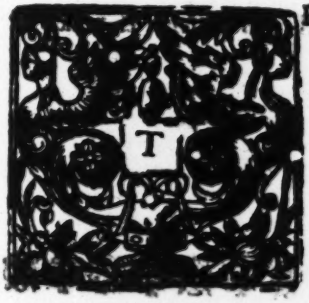
Printed in the Yeare, *MDCXLI.*

A LETTER

SENT FROM

Mr SPEAKER

TO THE *SHERIFFES* OF SEVERALL COUNTIES, *By the Command of the* HOUSE *of* COMMONS.



He House of *Commons* did hope that in so great a time, and so visible a Necessity of present money, no private person, much lesse any publique Officers, would have bin so slow, incontributing their assistance to the Poll-money, but by the not comming in of this, from the slow and slender comming of it, from others; together with more particular Informations; Wee are forced to believe

beleeve, that both Payers, Assessors, Collecters, and Returners, are in fault concerning it.

I am therefore commanded, to let you know from the House, that as you tender your own, or the publique good, you make all possible haste in returning such moneyes as you have ready, and that you make knowne to the Commissioners, that (if wee be not by them prevented) the House intends to make a Revenue of the Assesments, to the end, that wherein the Assessors either through partiality; should be found either to have left any uncharged, whom the Act chargeth, or to have charged any lower then they are charged by the Act: those that should be found faulty, may incurre both the ill opinion, and severe punishment of *Parliament*, as Contemners of the greatest Authority, in a time of greatest necessity; and by that Contempt, being causes of the Armyes lesse speedy disbanding, to the danger as well as the unsupportable, and unnecessary Expence of this Kingdome.

AUGUST *the* 24. 1641.

August the 24. 1641.

AN ORDER OF The Lords and Commons in Parliament, concerning the more speedy Transportation of the *Poll-money* to *Yorke*, for disbanding of His Majesties Army.

WHEREAS it is enacted, that the Sheriffes of the Counties, and Cities hereafter named, shall amongst others, pay such summes of Money, as they shall receive for *Poll-money*, to the Treasurer, in the Act named in the Chamberlaines Office, within the City of *London*.

Now forasmuch, as their long delay, and slow payment is very burthensome and dangerous to the Kingdome; because the Kings Army in the North,

by this meanes remaines undisbanded, to the insupportable charge of the *Common-wealth*.

For the more speedy relieſe of the *Kingdome*, the LORDS and COMMONS in this Parliament aſſembled, doe hereby order and ordaine, that the ſeverall Sheriffes of *Worceſter*, *Cambridge*, *Huntington*, *Lieceſter*, *North-hampton*, *Rutland*, *Warwicke*, and of the Cities that are Counties within thoſe Countries, and every of them reſpectively: ſhall forthwith upon notice of this Order, ſend ſuch Moneyes now in their hands, or ſhall come to his hand, or any of their hands reſpectively, or to the hands of his under Sheriffe or Deputy, or to the hands of any of their under Sheriffes, or Deputies, reſpectively under a ſufficient Guard and Convoy to the City of *Yorke*, to pay the ſame to Sir *William Vindall*, Knight, *Treaſurer of his Majeſties Army*, now there reſiding, taking his Acquittance for the ſame: which Acquittance the ſaid ſeverall Sheriffes reſpectively ſhall ſend to the Chamber of *London*; and that the ſaid *Treaſurer* in the Act named, ſhall accept of the ſame, as if ſo much Money were paid in the ſpecie, and ſhall deliver an Acquittance or Acquittances for the ſame, which ſhall be as ſufficient a diſcharge to the ſaid ſeverall Sheriffes, as if the Money had bin paid there.

And the ſaid *Treaſurer* of the Army, is hereby required, that he ſhall as ſpeedily as he may, after the receit of any ſuch ſummes from any of the Sheriffes afore-mentioned, ſend up to the ſaid *Treaſurer* of the *Chamberlain of London*, preſent and diſtinct *Certificates* of the ſame.

It is further ordered, that the ſeverall Sheriffes of the *Counties* through which theſe Moneyes doe paſſe,

paſſe, ſhall provide a ſufficient Convoy to guard the ſame through the ſeverall Counties: and that the Sheriffes under whoſe charge the money is, ſhal have allowance for Tranſportation thereof in their ſeverall Accounts.

Laſtly, it is ordered, that a ſtrict Account be taken of the proceedings of the ſeverall *Sheriffes*; As alſo, the *Treaſurer* of his Majeſties Army, and of the *Treaſurer* appointed by the Act, and of their obedience, and conformity to this Order: and if any ſhall faile therein, it ſhall be interpreted as a great neglect of the ſafety of the *Kingdome*, and contempt of both Houſes of *Parliament*; for which they ſhall be called to anſwer, and make ſatisfaction aſwell for their offence, as for ſuch dammage as the *Commonwealth* hath under-gone by their default.

FINIS.



25.
26.

THE PLOT DISCOVERED AND COUNTERPLOTTED

Commended in a Letter to a private Friend, from a true-hearted well-wisher to great *Britains* happinesse.

Psal. 124. 1.—6.

If it had not beene the Lord who was on our side, may Israell *now say.*
If it had not beene the Lord who was on our side when men rose up against us.
Then they had swallowed us up quick when their wrath was kindled against us.
Then the waters had overwhelmed us, the Streame had gone over our soule, then the proud waters had gon over our soule.
Blessed be the Lord who hath not given us a prey unto their teeth.

LONDON
Printed for *Tho. Vnderhill*, and are to be sold at the *Bible* in *Wood-street.*

A

Letter to a private Freind.

Sir,

WHiles I looke on the Ladie of *Iſlands*, I meane great *Britaine*, and ſee her clothed with the mourning weed of ſo many ſad, ſtrange, and diſhonourable accidents which have fallen out in theſe latter times, mine eyes run water, and my head is a Fountain of teares. So that one while the unhappie occurrences of State doe

make me desire a sequestred and contemplative life, that I may with freedome bewaile the sinne and dishonour of our Nation; another while I seem transported with zeal for God his Church, and glory of our Nation; pressed in spirit with renewed thoughts of indignation against the instruments of this present distraction.

Sir, In my retiredness, mee thinkes I have discovered the plot of *Britains* ruine (as you may perceive by the insuing discourse) together with the contrivers of it and their principles.

Afterwards I shall propound unto you the way for the Counterplot, which may be wel contrived in these times, suiting that high and honourable Court of Parliment, whose wisdome is sufficiently able to discover the ill intentions of enemies to Church and State, and provide meanes of prevention seasonably.

Sir, When I looke on that illustrious Assembly, I consider it as a well constituted bodie, having right symetrie in all parts, the humours well tempred, so that there is no feare of any excessive predominancie of one above an other; their senses internall and externall active, fancie nimble, intellect profound and serious, memory strong and retentive, besides their hearing, seeing, tasting, smelling, and feeling very good and quick; so that it seemes presumption for one that moves in the inferiour orbes to present objects to such accurate and high intelligences; Yet Sir, whiles passion, judgement, sense of mine own insufficiencie, together with loyalty to my God,

King,

King, and Countrey, ſtruggle thus in the wombe of my conceptions, I am at a ſtand, and almoſt reſolving to daſh my thoughts in the ſhel, and cruſh them in their *embrio*, but at laſt conſidering theſe preſent Halcyon dayes, wherein the Kings-fiſher begins to make his neſt upon the waters, I cannot but promiſe my ſelfe ſerenitie in bringing forth my conceptions, eſpecially having ſo fair opportunity to put them to nurſe, and education in your boſome, whoſe wiſdome, learning, tenderneſſe, and particular faithfulnes, I value as ſufficient obligations of truſt and confidence.

Neverthleſſe Sir, it is not mine intentions, ſo to confine my conceit unto your private acquaintance and tuition, but if it find favour in your eyes you may preſent it to the view of Sr. *Edward Deering*, Sr. *Walter Earle*, Sr. *William Brueron*, Sr. *Nathaniell Barnardiſton*, Mr. *Pim*, Mr. *Hambden*, Mr. *St. John*, Mr. *Purphry*, or others of the Commons houſe, whoſe names are precious with mee, and their minds ſo ſtored with the grounds of all true nobility, that I doubt not but they will know how to give a favourable acceptance, or elſe to pardon the errours of well intended fancie.

In the mean time I commit the tuition and adminiſtration of my conceptions to your ſelfe, if you ſee cauſe, to ſtrike them *in cunabulis* afore they bee preſented to any further view, yet be pleaſed to give them a burial, beſeeming ſuch as are diſcended of one of your faithful friends, of Chriſtian and true Engliſh parentage.

In

In my diſcourſe I ſhall deſcribe, firſt the Plot, ſecondly the Counterplot; in the Plot I have conſidered the Plot it ſelfe, the Contrivers, the Principles.

Firſt for the Plot it is *Mahomets*, the introduction of a new forme of government; wherein *Mahomet* borrowed *à Judais*, *à Gentibus*, *à Chriſtianis*, from the Jew, from the Gentile, from the Chriſtian, ſo our laſt yeeres have borrowed in their imaginarie forme from three ſeverall Places, *Sodome*, *Egypt*, *Babylon*: From *Sodome*, pride, idleneſſe, fulneſſe of bread, inordinate luſts, intemperance, &c. From *Egypt*, cruelty, oppreſſion, tyrannie over Gods Iſraell, and ruling in Church and State without any rule, but will, like *Pharaoh* in *Egypt*. From *Babylon* the Marchandize of Gold, Silver, precious ſtones, and Pearles, *Revel.* 18. 12. beſides theſe, Beaſts, Sheepe, Horſes, Charriotts, ſlaves, and ſoules of men, *vers* 13. without queſtion Sir, *Sodome*, *Egypt*, *Babylon*, or *Rome*, were the preſidents or coppies of our latter times, according to which they have drawn upon our State, to the life, the Atheiſme of *Sodome*, the tyranny of *Egypt*, the idolatry of *Rome* or *Babylon*. A moſt helliſh device to ſqueeſe the Juice of three ſuch vicious governments into this of ours, which before the late times of degeneration was the fame and glory of the whole World. The truth of this will appeare by the voluminous Teſtimonies of the grieved partie, before the high and honourable court of Parliament.

Secondly, the Contrivers of the plot, whom I ſhall

ſhall referre to theſe ſeven heads. Firſt the ſcandalous Miniſter; Secondly the corrupt Magiſtrate; Thirdly the innovating Prelate with his officer; Fourthly the profeſſed Papiſt; Fifthly the Popiſh Proteſtant; Sixthly the rigid Arminian; Seventhly the Libertine.

Firſt, the ſcandalous Miniſter, I meane ſuch as preach very ſeldome, and then very coldly, happily farr above the capacitie of the hearer, or if hee preach often, his preaching and practice croſſe the one the other, hee preacheth againſt ſwearing, and yet is a common ſwearer himſelfe, againſt drunkenneſſe, and yet is a common drunkard himſelfe, at leaſtwiſe a common bibber, an intimate friend and ordinary acquaintance of the common Toſpots, making the Sackſhop the chiefe place of Studie and contemplation; accounting thoſe the fineſt fancies which are begot over a ſparkling cup, and thoſe divine raptures which are occaſioned by exhalations drawne from the good Ale and Sack; my meaning is not *Sir*, to wound any moderate man, who upon juſt occaſion of buſineſſe may looke into a Tavern, or ſometimes to expreſſe humanity or courteſie to a friend may ſometimes take or give a cup of wine, provided it be inoffenſively carried, in reguard of time, perſons, or companie, place, moderation, and the like. Such only I intend *Sir*, who delight more in chirping companie in the Ale-houſe or Tavern, then they doe in Communion with the Saints, or their Wives and

Families at home; that account their own houſes priſons, and taverns paradices, whoſe defaults in this kind, ſuch Miniſters own wives, and Tavern Boyes are beſt able to diſcover.

Beſides theſe ſuch alſo I reckon amongſt ſcandalous Miniſters as doe fill their Neighbours eares, and eys, with obſcæn & wanton words and carriages, making laſcivious ribaldry the fitteſt muſique at a table-meeting, *Tom Trinkilo* was never more acted to the life, then by many of theſe, who go under the name of the Angells of the Church of *England*, and by their mimicall, apiſh, and ridiculous cariages, ſeek to pleaſe the humour of the brave ſparks and gallants of our times.

Laſtlie ſuch alſo are ſcandalous miniſters as are carried with bitter and malicious ſpirits, againſt the ſtrict and more exact practiſe of Religion, which can ſcareely forbeare to diſgorge their foule ſtomacks in the pulpit againſt them who walke cloſer with God then themſelves, which can finde more Rhetorike to advance ceremonie then ſubſtance, which can finde no honeſtie in a man that practiſes in all the maine points of Religion, if tender in conſcience about a ceremony, but copious and full in teſtimony of a good fellow, a boone companion, a common ſwearer, if zealous only in matter of ceremony, ſuch as cannot ſuffer a pious conſcientious man to paſſe without a jeere, nay haply perſecute him, out of his pariſh, if he conform not in folio to all indifferent ceremonies, ſuch bitter ſpirits as theſe give great offence, whiles they arrogate the

names

names of Christs Ministers, and Ambassadors, and in their lives shew neither humility, nor supernaturall charitie and love of their Master: These and such like are they which pull downe more by their practice then they build up by preaching. These are the watchmen on the wall which meeting with the Spouse of Christ pluck her vaile from her, wound & buffet her, *Cant.*5.7.

Secondly, the corrupt Magistrate, such I meane as buy, and therefore must sell Justice, which makes the face of his prince, not the laws, the rules of Justice, which in a tryall consider more the person then the cause, such as delays or hastens an hearing according to his satisfaction of the sense of feeling, such as wry Justice upon a great mans letter, or private information that the person before him is a Puritan, as if he that were a Devill should not have his due.

Thirdly, innovating Prelates with their Officers, whether Archbishops, Bishops, Deans, Archdeacons, Commissaries, Officialls, &c. such are they which manage jurisdiction Ecclesiasticall, whether Excommunications, Visitations, Synods, Corrections, and other Courts, *ad collectionem nummorum non ad correctionē morum.* They rather visite mens purses then their persons, spinning their Cannons and Articles like the Spider his web, where little flies are caught but great ones breake through, these are such as have learned in these latter times, the art of commutation, they had rather have a hundred commutations then one publique satisfaction

and acknowledgment. They will connive, diſpence, and what not, ſo that they may have Dr. *Argent* to make the motion; Lords, Knights, Gentlemen and others, may whore, bee drunk, and what not, ſo that the fat of their ſins may come *ad culinam Epiſcopi*, to the Biſhop and their Officers Kitchin. Such I ſuppoſe are our corrupt Prelates as know how only (if they preach at all) to ſpeake *placentia*, to ſow pillowes under the arme-holes of Prince and People, ſuch as uſe Rhetorike to ſcrew Prerogative as high as Tyranny, and conclude as much to belong to the King in way of command as to God Almighty.

But, O wonder of ages, I meane our gratious King, whom God hath preſerved ſo, that hee hath no more beene poyſoned with Epiſcopall flatterie.

Examine all ages, was there ever preſident for ſo many ſuſpenſions in theſe Chriſtian Churches, as by our late Biſhops? was there ever ſuch a fire kindled as in theſe our days by Prelates, to the hazard of three Kingdomes at once? were there ever Prelates and their officers ſo groſſe for notorious luſts, for oppreſsion, extortion, raſing fees, picking advantages, preaching ſeldome or never? Were there ever any Biſhops ſince the time of *Edward* the ſixth, and the reformation in thoſe days, that have brought us ſo far back to a violent neceſsity of ſuch uſages as might more neerely conforme us to the Romiſh Religion and Ceremonies, bowings, ducking, cringings, Images,

ges, &c. Theſe *Sir* and ſuch like are they who have improved all opportunities and diligence to diſcourage and ſupplant all Schollers in the Univerſities, and Miniſters in their ſeverall Dioceſſes, who have been orthodox and induſtrious, Queene *Elizabeths* Proteſtants, if moderate about the ceremonies, and have planted right men (as they call them) in the roome of Orthodox and Pious men, haply learned, but ambitious, Simonicall, ſcandalous, and inclining to all Romiſh corruption, whereunto their Eccleſiaſticall Patrons, I mean the Biſhops, have invited them, either by their precepts or examples. Theſe *Sir* and the like are thoſe who are the innovating Prelates, and have *quantum in illis* brought ruine upon Church and State, and laid the Plot for an univerſall alteration of both.

Fourthly, The profeſſed Papiſt, I mean ſuch whether convict or not convict as acknowledg the Popes ſupremacie, never come to our Churches, admire their Popiſh prieſts, eſpecially their Jeſuites (thoſe infernall Locuſts which have come out of the bottomeleſſe pit) as their holy fathers, ſuch as account Proteſtants Heretiques, and it a ſacred point of devotion to kill Proteſtant Princes, though in a barbarous, baſe, and trecherous way, ſuch as ſerve God by Images, and account ignorance the mother of devotion, coſtly, unneceſſary, and uncommanded ceremonies the glory of the Church. Theſe are they who are fallen into the great conſpiracie

againſt

againſt great BRITAINES proſperitie.

Fifthly, The Popiſh Proteſtants, I mean ſuch as are exceſſively charitable concerning the profeſſed Papiſt, they love not to come to Church oftener then the lawes enforce, if the State will give them leave they will conforme to any Popiſh uſage, and are indeed Papiſts in every point but Supremacie, and p eſts mariag s, and in theſe likewiſe in their judgments they are very favourable to the R miſh way.

Sixthly, The rigid Arminian, who accounts no Doctrine ſublime but what advances his own opinion about predeſtination, free-will, falling from grace, and the like.

Theſe account all men unſound, not rightly informed, or very dunces, that are not of their opinion, theſe finde no muſique in a Sermon, where the Miniſter gives not a touch upon the Arminian ſtring.

Theſe pretend the advancing of good life by their doctrine, while in the me ne time if you obſerve them generally, there are none more diſſolute, proud, vaine, and ſcurrilous, then they that prate moſt in the Arminian cauſe.

Seventhly, the Libertine, ſuch I underſtand to be the ſwearer, drunkard, whore-maſter, profaner of the Sabbath, ſcorner & deſpiſer of others, following no calling but their ſinful luſts, harſh & cruell in their dealings, as though God had granted them a charter to doe what they liſt, for theſe and the like doth the land morne, many are the

Prin-

Princes thereof, and a fruitfull land doth God make barren, for the ſin of the inhabitants that dwell therein.

Sir, I can never looke on theſe ſeven ſorts of men, but I call to mind that *Septemfluus Amnis* the River *Nilus* which ſwel'd and overflowed all EGYPT.

Yet if it pleaſe his Majeſtie, and this high and honorable Court of Parliament, that three ſorts of the ſeven, *viz.* the ſcandalous Miniſter, the innovating Prelate with his Officer, together with the rigid Arminian be well diſciplined, you ſhall obſerve the other foure, the corrupt Magiſtrate, the profeſſed Papiſt, the popiſh Proteſtant, and the Libertine preſently brought in by the power of the Goſpel, and if it pleaſe his Majeſty with the Parlament to plant in the rooms of the ſcãdalous Miniſters and Arminians, approved miniſters for doctrine and life, it would be a true piece of policie beyond the Biſhop-craft practiſed in theſe later times for the advancing of their Hierarchie.

And if it ſo pleaſe the wiſdome of the State to beſtow the Lands and Impropriations belonging to the Biſhops and great Churches (beſides what ſhall be thought fit to ſettle on the Crown) upon Miniſters conſcientious, induſtrious, able, and learned, where meanes is moſt wanting, to make ſome proviſion for Miniſters widdowes and children, as they doe in the French Churches, to maintain Schollers in the Univerſitie, and enlarge Schoole-maſters allowance, I dare confidently

fidently undertake, that learning would not bee discouraged, but the present generation would pray, and posterity for ever would rise up to praise God for such a blessed King and such a happie Parliament.

In the meane time, *Sir*, Three discouragements whisper in my eares, all pretending that this alteration is not safe nor fecible.

Ob. 1. First, if Eccleſiaſtical government be altered, why may not the civil also be desired to be altered upon the same terms? *Ans.* First, there is more general grief, and desire of alteration in the Eccleſiaſtical government then in the Civil. Secondly, the conscience is more concerned in the one then in the other, the purse is pinched in the one, the conscience in the other; examine this wel you shall find something worth notice. Thirdly, the Scripture seemes to prescribe more for Eccleſiaſticall government then Civill, leaving all Nations to libertie for their severall lawes, provided none crosse his own eternall commands.

Ob. Secondly doth not reason require a levell in the Commonwealth as wel as a parity in Eccleſiaſticall dignities? *Ans.* I am confident no moderate wise man would desire such a levell as to have all Eccleſiaſticall grounds ly in a flat, high Mountaines are fitter for barren *Wales*, then fruitfull *England*, little hils doe not disparage the most fruitfull grounds. If some Miniſter have one, some two, some three hundred pounds *per annum*, haply more, such hills will not bee complained

plained of, only let the Mountains be throwne into the Seas, I meane the greater promotions, then ſhall the little hils skip like lambs, when the World is more equally divided one graine of faith may remove theſe Mountaines into the middeſt of the Sea.

Secondly the Church may bee called the younger ſiſter of the common-wealth, there was a Common-wealth in *Iſrael* before the Prieſthood of *Levie*, Commonwealths were before Apoſtles, Paſtors, or Teachers, ſeniority uſually gives dignitie, though *Rachell* the younger ſiſter was faire and more admired by *Jacob*, yet *Leah* the elder ſiſter was preferred, for it was the cuſtome of the Countrey (ſaid *Laban.*) *Ob.* 2.

Thirdly much advantage may come by levelling the Church, but unconceiveable miſchief by levelling the Common-wealth, ſandie Hills may be eaſily levelled, high ſtonie Rocks cannot without difficultie. *Verbum ſapienti.*

Thirdly the King will not eaſily conſent? *Sir*, I fear it not, never was better King upon the Throne then our gratious Soveraigne, never any more deepely engaged to maintain Epiſcopacie, but I am confident that God who hath given him a gratious heart, will give him a diſcerning ſpirit, to ſee the evil conſequences of degenerate Epiſcopacie by the cleere information of his great Counſell. *Anſ. Ob.* 3.

Sir, excuſe me for that my *Remora* hath ſtayed my ſhip a little longer among the projectors then

I did intend, I will now come to the principles by which they have wrought.

First no ceremony no Biſhop, no Biſhop no King, a principle it is true, which (it may bee) pleaſed the palate of a wiſe man, but as it hath beene uſed and applyed it hath opened a gap to deſtruction, ſchiſme, ruine, and danger.

It hath beene uſed as though a King could not rule without the help of a Biſhop, whereas Kings ſwayed their ſcepters before the Epiſcopal dignitie was ever knowne in the World, and as like themſelves as ever ſince, and as though a Biſhop could not ſubſiſt without a ceremonie, whereas the Biſhops of the Apoſtles and primitive times (as they were then called) had few or no ceremonies at all. The further you come from Chriſt, the Apoſtles, and primitive times, the more ceremonies you ſhall finde, in *Auguſtines* time there were but few in compariſon of after times, yet he complaines of a Judaiſme, and multitude of ceremonies, above that which is meet, that in a few hundred yeers were crept into the Church.

I conceive the Apoſtles and primitive Biſhops were more pious, more conſcientious, more induſtrious, and did more good, in feeding and governing the Church of God then our late Biſhops, and yet they uſed few or no ceremonies in compariſon. *Sir*, theſe *Septemvirated* conſpirators if you obſerve, have all admired this principle, witneſſe their inordinate zeal for the ceremonies as though there were no Religion but in the pra-

practice of theſe; have not the laws of God, I meane the expreſſe morall Commandements, beene ſlighted and neglected, the breaches of it eaſily diſpenced withall? The fundamentall lawes of the Kingdome ſhaken, while theſe ungodly projectors have advanced their Ceremonies and Canons? for my part I have ever tooke a King for a beame of the Deity caſt into an angle of the Earth, and that Judgment and Juſtice make the throne ſtable, ruling according to Law is the greateſt honour and ſafety of a Prince, and therefore God requires by *Moſes*, that the King ſhall read in the book of the Law night and day; there are two ſorts of Lawes, Gods owne Laws, and the fundamentall lawes of a Kingdome or State, the King is to ſee the execution of both theſe, and it is moſt ſafe to preſerve them with all tenderneſſe, ſo that if a King have a care of theſe, he may bee ſufficienrly ſupported without the help either of Biſhop or Ceremonie; methinks it is a diſparagement to the Crowne to bee ſupported by Biſhops; ſure I am *Solomons* throne was ſupported by Lyons; and for Ceremony to ſupport Biſhops, It ſeemes ſuch a ſandy foundation, that with a violent ſtorme the foundation may be waſhed away, and the whole building may eaſily fall. Goe through all the ſeven ſorts of men whom I have charged for the conſpirators of State, you ſhall hardly finde a man but working a great deale of trouble, by vertue of this principle; I will cloſe all with croſſing and thwarting of the proverb, A King may be

without a Biſhop, and an Apoſtles Biſhop without a Ceremony.

The ſecond principle, that a papiſt is much honeſter then a puritan, and much more to bee favoured; a damnable principle according to the intention and application of it, and of the effects that have followed in this Kingdome. No queſtion *Machiavil, Ignatius*, or the Devill began to apply this old Hereticall name in ſuch an extended and generall way. For in theſe latter times every man that ſubſcribed unto the Doctrine of the Church, if he was tender in matter of ceremonie hath beene reputed a Puritan, nay, every man that will not ſweare, be drunk, wanton, ſcoffe and jeere others, he is a puritan, though conformable to the Doctrine and Diſcipline of the Church of *England*, ſo that the late projectours have united together in this principle and by it have much advanced their deſignes: upon this ground, the Papiſt hath beene cheriſhed as the honeſter man, men of moſt refined life, and exact godlineſſe and have ſhewed forth eminent vertue in practice, have beene brow-beaten, diſcountenanced, and perſecuted, drunkards have beene the good Sonnes of the Church, temperate men the ſtubborne children of their mother; *O Tempora, O Mores*, what ſtrange times were we fallen into, when light was called darkneſſe, and darkneſſe light, ſweete ſower, and ſowre ſweet, good evill, and evill good, when the wicked ſhall bee juſtified for a reward, and the righteouſneſſe of the righteous ſhall bee taken away from them? This prin-

principle hath beene followed with ſuch helliſh zeal that Religion and Vertue are almoſt bereft of life and ſenſe, for this principle hath put out the eyes, cut off the legges and hands of Religion and Vertue, Help Lord for faith and truth are almoſt periſhed, and diſcouraged for looking amongſt the ſonnes of men.

Thirdly, libertie is ſweet, a principle which is acknowledged moſt true, provided it be not extended in longitude and latitude above the true naturall dimenſions of it; If it had beene ſtretched no further then Gods ſervice it had beene perfect freedome, but let it be onely underſtood of the ſatisfaction of the carnall will and ſenſuall appetite then liberty is dangerous, and of bad conſequence. Now *Sir*, ſurvey ſeriouſly the latter times, you ſhall obſerve the ſcandalous Miniſter, the corrupt Magiſtrate, the innovating Prelate and his Officers, the profeſſed Papiſt, the Popiſh Proteſtant, the rigid Arminian, and the Libertine, all ſayling in one and the ſame channell of carnal libertie, and crying out, *Te, te, nos poſcimus omnes*, all of them with one conſent deſire libertie, not freedom of conſcience in indifferent & undetermined things, for this you ſhall ſcarce have one hand amongſt them, but libertie to ſin, to have their luſts, their heterodox and unſound opinions, libertie to caſt off the bonds of truth. This principle doth cement their affections one to an other, and unite them more ſtrongly againſt all divine obedience, and hath hetherto made the late conſpiracies againſt Church and State more formidable

dable and dreadfull. Theſe and the like diaboli-call principles our late projectors have mannaged with what faithfulneſſe they can, againſt the God of order, the law of charitie, the rules of piety, ſo that the beautie of theſe glorious Iſlands by theſe and the like deviſes is much defaced and obſcured. *Sir*, having thus ſurveyed theſe Projectors and their principles, methinks it ſeemes our dutie, and the dutie of all good Chriſtians and true *Engliſh* hearts, to Petition unto the high and honourable Court of Parliament againſt theſe, as underminers of State happineſſe, either for their reformation, or elſe puniſhing or diſcountenancing of them; for ſo long as theſe have publique encouragement in our State, neither can religion be ſecured, nor the throne and tranquility of the Kingdome well eſtabliſhed.

Its true, whiles we looke upon the numbers of theſe confederates, upon their ſtrength (for they look like the ſons of *Anak*) or upon their union, for they ſeem like the ſcales of a Whale which a ſword cannot pierce and divide eaſily, they render themſelves to our eyes like the *Moabites* and *Amonites* to *Jehoſaphat* in a very terrible forme, and for our parts wee ſeeme a little flock of ſheepe, and like graſſehoppers in compariſon: Yet mee thinks (under correction of your better judgement, unto whom I render my ſelfe as a learner) there is hope in *Iſrael* concerning this thing provided the countermine be wel wrought and managed, I ſhall therefore crave your aſſiſtance to make up by your mature thoughts what

what is wanting in my conceit of a Counterplot.

THE COVNTERPLOT.

SIR, there is no better Counterplot to the workers of iniquity then for the oppoſite ſide to worke contrarily, to countermine errors with truth, unrighteouſneſſe with righteouſneſſe, uncharitableneſſe with charitie, violence with moderation, and all ſinne with a ſincere practice of pietie. This for a generall will hold as the great mine which the Church of God is to raiſe againſt the enemies of it.

But beſides this there are three particular mines which I conceive are moſt fitting at this preſent, to raiſe againſt the aforenamed confederate projectors againſt great *Britain*.

The firſt a well managed Commiſsion, the ſecond is a well conſtituted and orderd Church-aſſembly, the third is a right frame of Eccleſiaſticall government. Firſt a well managed Commiſsion, I underſtand by that, firſt Commiſsioners

ners choſen by the houſe of Commons, approved by the Houſe of Lords, which ſhall bee no parties nor delinquents as far as can bee diſcerned, theſe choſen out of every Shire or Dioces. If the Shire be barren of able and ſufficient men, then to appoiut ſtrãgers rather then delinquents, and thoſe qualified with integritie, wiſdome and reſolution.

Secondly when the Commiſsioners are thus choſen for both the houſes, to move his Majeſty for ſufficient authority for the managiug of the ſaid commiſsion. That the Commiſsioners may bee enabled to give oaths, to call before them any parties offending or others for witneſſes as they ſhall ſee cauſe, and to have as large power to puniſh contempts, non aparences, or abuſe of the Commiſsioners, as the Archbiſhops Viſitors were wont to have, in their Metropoliticall viſitations.

Thirdly, when the Commiſsioners are thus choſen and armed with authority, then to have a booke of Articles according to the tenour of what I ſhall propound in the latter end of the diſcourſe, and the ſaid Commiſsioners to have power to admoniſh, to enjoine recantation, and to deprive Miniſters, or elſe to return their names into the Houſe of Commons to bee cenſured there, and haply it might conduce well to the worke, to have a Regiſter allowed to the Commiſsioners for every Shire or Dioceſſe, and ſome ſmall fee to be paid to the ſaid Commiſsioners towards

towards the charges of the ſaid Commiſsioners and Regiſter, by every delinquent, as in like caſes hath beene allowed in Biſhops viſitations.

Secondly a well conſtituted aſſembly or Synod, I meane an aſſembly of godly, orthodox, learned, wiſe, and well tempered Divines, gathered by the ſingular prudence and providence eſpecially of the Houſe of Commons, which haply might be done moſt opportunely, when the commiſsion hath firſt diſcovered the innovating Prelates, the ſcandalous Miniſter, Arminians, and Popiſh Proteſtants within theſe Churches, and diſabled them from judging, adviſing, or determining in any Church affaires till their reformation be eminent and well noted in the World.

In an aſſembly or Synod thus conſtituted, me thinkes *Sir* it would doe well to have the Doctrine of the Church well determined and explaned, ſo that in matter of Doctrine wee might conſent with all Proteſtant Churches, and (if it were poſsible) that an agreement might bee laboured for betwixt us and the Southern and Eaſtern Churches, and al Churches to be accounted Chriſtian, which ſhall be found to agree in matter of Doctrine; who knowes but the ſingular induſtry and wiſdome of ſuch a well conſtituted aſſembly, may fetch in the *Aſian*, *African*, *European*, and *American* Churches into greater unitie and brotherly correſpondencie, and haply to the incredible ſtrength of the Chriſtian party againſt

all the ſworne enemies of Chriſt Jeſus, Nay, who can tell but that ſuch a reconciliation wrought in matter of doctrine may be a ſpeciall meanes to undermine the walls of *Babylon*, to bring under the *Mahumetan*, and to render the Lord Chriſt as a more acceptable *Meſſias*, to his old and forſaken people the *Jews*. But now, *Sir*, I cannot but pauſe, being tranſported with ſuch high thoughts, and deſignes; but are not wee the tools and inſtruments to ſerve divine providence? Doth not Creation, Redemption, & the conſtant benignitie of Gods providence engage us to ſerve God in his higheſt and greateſt ends? Is there any part of the World where God hath ground better furniſhed with men of parts, Learning, Tongues, Arts, Sciences, brave and Noble Reſolutions, Ancient, and Renowned Valour, and Honourable Atchievements, then in theſe *Britiſh* Iſles? Hath God ſo honoured and qualified Great *Britain*, with ſuch ſufficiencie and eminencie in all things? And ſhall not Great *Britain* reach out its Vertues to ſerve her Lord and Maſter in his greateſt and higheſt Deſignes? Well, *Sir*, Let us not bee diſcouraged, let us do, *quantum in nobis*, for our God hath often honoured himſelfe by the weakeſt Inſtruments.

Secondly, I deſire the old boundaries and meeres, between actions neceſſary, and indifferent, may be ſearched out, well viewed, reſtored, and determined; the loſſe of Meere ſtones often-

times

times occaſioneth quarrels betwixt neereſt Neighbours, and deareſt Friends, for many hundred yeeres by-paſt, the Meer-ſtones betwixt neceſſity and indifferency have beene (for the moſt part) loſt and buried under ground, ſo that neceſſity hath encroached upon indifferencie, or indifferencie upon neceſſitie.

Heavens help us in this, for in earth wee could never find, for many hundred yeers, men of ſuch moderate and temperate ſpirits as would allow neceſſitie and indifferencie their owne, without wrong to the one ſide.

Sir, I profeſſe, I would not have God to loſe one foot of his own ground, nor the Conſcience its Chriſtian privilege, neither yet the Magiſtrate the leaſt due that God allows him; only I could wiſh it well determined in a competent and impartiall Church Aſſembly.

Firſt, whether the Conſcience be tyed to obedience in any thing, but what God requires in his Word, by way of precept, or naturall and neceſſary inference, and whether it be fit to ſtrain an inference too far and too curiouſly?

Secondly, whether all things be not indifferent, wherein the Scripture hath not determined, and the Conſcience free to uſe them or refuſe?

Thirdly, whether the libertie of Conſcience in indifferent things was not purchaſed by Chriſt?

Fourthly, If it be the Churches priviledge

what man, or civill Magiſtrate, hath power to take away my priviledge by Chriſt, without my own conſent, teſtified by my ſelfe, or others truſted in my behalfe?

Fifthly, whether a Nationall Synod (after the Church is well purged) be not a fit way to conclude our libertie in indifferent actions, eſpecially there being ſome to repreſent the people (haply a Committee of the Houſe of Commons, aſſiſting in the Worke) for the finding out of the bounds of indifferent actions, and the preſcribing Laws concerning them?

Sixthly, whether any ſuch aſſembly may make any Law for indifferent actions, but with a Proteſtation of Revocation upon inconveniences obſerved, and generall ſcandals?

Seventhly, whether charitie be not as neceſſary together with other generall Rules, *Phil.* 4. 8. and as order or ſubjection to Magiſtracie, and how theſe can be all managed without croſſing, or violence to ſome ſide?

But now (mee thinks) whiles I looke into the Arke, I cannot but tremble and cry out with the Apoſtle, *O the depth*; theſe are *arcana Eccleſiæ*, or fitter for a well conſtituted Synod, then for any particular, or private perſon to ſearch into them; neither are they fit to be diſcuſſed in ſuch a Synod without ſingular moderation, charitie, humilitie, profound judgement, and integritie.

And now *Sir*, I have done with my ſecond Myne, which being well wrought, will blow up

up many of the above-named Conſpirators. Only *Sir*, Let us encourage the work to the utmoſt for the reconciliation of all Chriſtians in matter of doctrine, who knows but that God, Great *Britains* Lord, will account the *Indies* too mean a recompence for her faithfulneſſe in erecting the Kingdome of Chriſt through the World, and making the light of the Goſpel more glorious? Sure I am, the opportunitie for the Weſt *Indies* is fairer then ever, for my part I dare undertake to cleere it, and for neerer Kingdomes, who knows but they may ſay to us, as thoſe in the Prophecie of *Zacharie*, *Wee will goe with you, for God is with you.*

Thirdly, A good frame of Church-government, which may repreſent the new *Jeruſalem*, comming downe from Heaven, wherein the Lambe may bee the light, and that unerring Truth of Gods Word the only Rule whereby to work this frame of building.

Sir, I am confident, wee ſhall never be free from ſcandalous Miniſters, *Arminians*, Innovators, and Popiſh Proteſtants, till a new frame of Government be determined, which may more certainly finde out, diſcover, and ſuppreſſe the Enemies of God and his Church, then this of ours.

Sir, my meaning is not to aſsigne any particular forme or way for Church-government, that is fitter for a Nationall Synod, then my ſelf, only into your boſome I dare vent my conceit in

ſome generals; I wiſh the three ſeverall Governments to be well ſurveyed, the Epiſcopall, the Presbyteriall, and the Independent ways in *New England*, to refine them all in a Church Aſſembly, And wherein all or any of them may conforme us, more neerly to the Word, and ſute with the diſpoſition and neceſsitie of our church, ſo much, *Sir*, deſire we may follow in any one or all of them, but where theſe ſeverall Governments, or any of them, do croſſe the Word, and are inconſiſtent with the preſent and diſtracted condition of our Church, I humbly pray to God Almighty, they may be reprobate, ſo that Chriſt only may rule in his Church, according to his commiſsion from his Father.

Sir, I believe you will find upon the examination of the three ſeverall Governments, ſome thing worthy of admiration, and imitation, in every one of them; None of the three Governments but may have their ſeverall defects or ſuperfluities, one out of all would doe well, yet ſo as nothing be taken but what agrees with the Word.

Sir, by this time, I am afraid I have ſpent your patience, but if you pleaſe well to conſider the premiſes, you ſhall haply finde ſome Gold, though much droſſe; ſome ſparks of Vertue, and ſuch notions as being caſt abroad, in the World, may beget ſome Noble and brave thoughts in the minds of our Nation; though I give but hints, profound heads can make larger com-

commentaries, your judgment I know is able to fan away the chaff, and to keep the pure grain to your ſelf.

Sir, It were damnable preſumption in mee to thinke the Parliament ſhould be bound to my directions, *per omnia*, yet if ſuch or the like ways were held, I doubt not, but Great *Britain* would be the wonder of Ages, and a great contributer to the greater light and glory of all *Chriſtian* Churches in the World; who knows, but God hath humbled us in the eyes of the World, to raiſe us to higher honour, and that the *Northerne* glory, I mean the *Scots*, and wee ſhould be neere a breach, to make way for a ſtronger, and neerer Union? bones broken and well ſet are ſtronger afterwards, ſo the *Scots* and we with our brethren in *Ireland*, may with more conſtant, and cordiall Union, advance the glory of our God, our King, and Countrey, to make their names famous amongſt *Chriſtians*, *Jewes*, and *Mahumetans*; the bloud of *Richard* the Firſt, and *Edward* the Firſt, is not wholly loſt amongſt us, neither of our Progenitours, whoſe names were terrible as far as the *Holy Land*; the neer Union lately made with the brave, ingenious, and warlike *Hollander*, I looke on as the firſt-fruits of a greater Union, and a Reconciliation in Doctrine and affections amongſt *Chriſtians* through the whole World.

Sir, I know you are active, Let us ſtir and ſet forward Gods great works in the World; who knows

knows what God would have done: haply in the midst of these great designes, the distressed *Palsgrave* unto whom our Nation owes much for neernesse in bloud, may be relieved: mistake me not, let all be deliberately surveyed, my end is not *movere quieta, sed quietare motum.*

Sir, wee are all Gods tools to work with all, let him be the end of all, wee may wish and will, but the Kingdome, power, and glory is Gods, let him have the honour unto all Eternitie. *Amen.*

Arti-



Articles concerning the Miniſters of *England*.

FIrſt, whether is your Miniſter a drunkard, a ſwearer, an unclean perſon, an obſcæne and ſcurrilous diſcourſer, & cõmon railer againſt the beſt men of life and converſation, if tender about Ceremonies; Is he an Intimate, conſtant, and familiar friend of notorious and common drunkards, ſwearers, or the like, or a violent and bitter perſecutor of men of good life, if hee can pick the leaſt advantage againſt them in matter of Church Diſcipline or Ceremonies, or doe you know him habited in any notorious and vile ſins expreſly againſt the Laws of God and man? two or three witneſſes, upon oath, but men without iuſt diſparagement, will be ſufficient in any caſe.

Secondly, whether is not your Miniſter ve-

hemently ſuſpected or famed for thoſe or the like notorious offences, as are mentioned in the firſt Articles?

Thirdly, Whether is your Miniſter notoriouſly inſufficient, and unable for his function?

Fourthly, Whether is your Miniſter a Pluraliſt and Non-reſident?

Fiftly, Whether doth your Miniſter preach conſtantly and painfully with all plaineſſe and faithfulneſſe for the common uſe of the hearer, if he doe not, what you conceive is the reaſon?

Sixtly, Whether is your Miniſter a profeſſed Arminian, *or popiſhly affected, a* Socinian, *&c. or is he one that hath been not only paſsive but active in the late Innovations in the Church, verie violent in advancing bowings to the Altar, ſetting up of Images, &c.*

Seventhly, Whether is your Miniſter, a cold, lukewarme, and a negligent Preacher?

Arti-

Articles concerning Archbiſhops, Biſhops, Chancelors, Deans, Archdeacons, Commiſſaries, Officials, Prebends, Canons, Advocates, Regiſters, Proctors, Apparitors, &c.

FIrſt, whether are theſe or any of them Drunkards, ſwearers, unclean perſons, wantons, Revellers, Inceſtuous, or guiltie of any notorious ſinne againſt the Laws of God and this Kingdome, have any of them been Oppreſſors, Extorters, and raiſers of fees, kept people in their Courts, rather to pick their purſes, then correct their vices, have they ſought advantages againſt men, and have they puniſhed and perſecuted rather men ſcrupulous about a Ceremonie, then common Drunkards, notorious Swearers, &c.

Laſtlie, have they or anie of them abuſed the Cenſures of the Church, and not exerciſed them againſt notorious Offenders, but rather otherwiſe.

FINIS.